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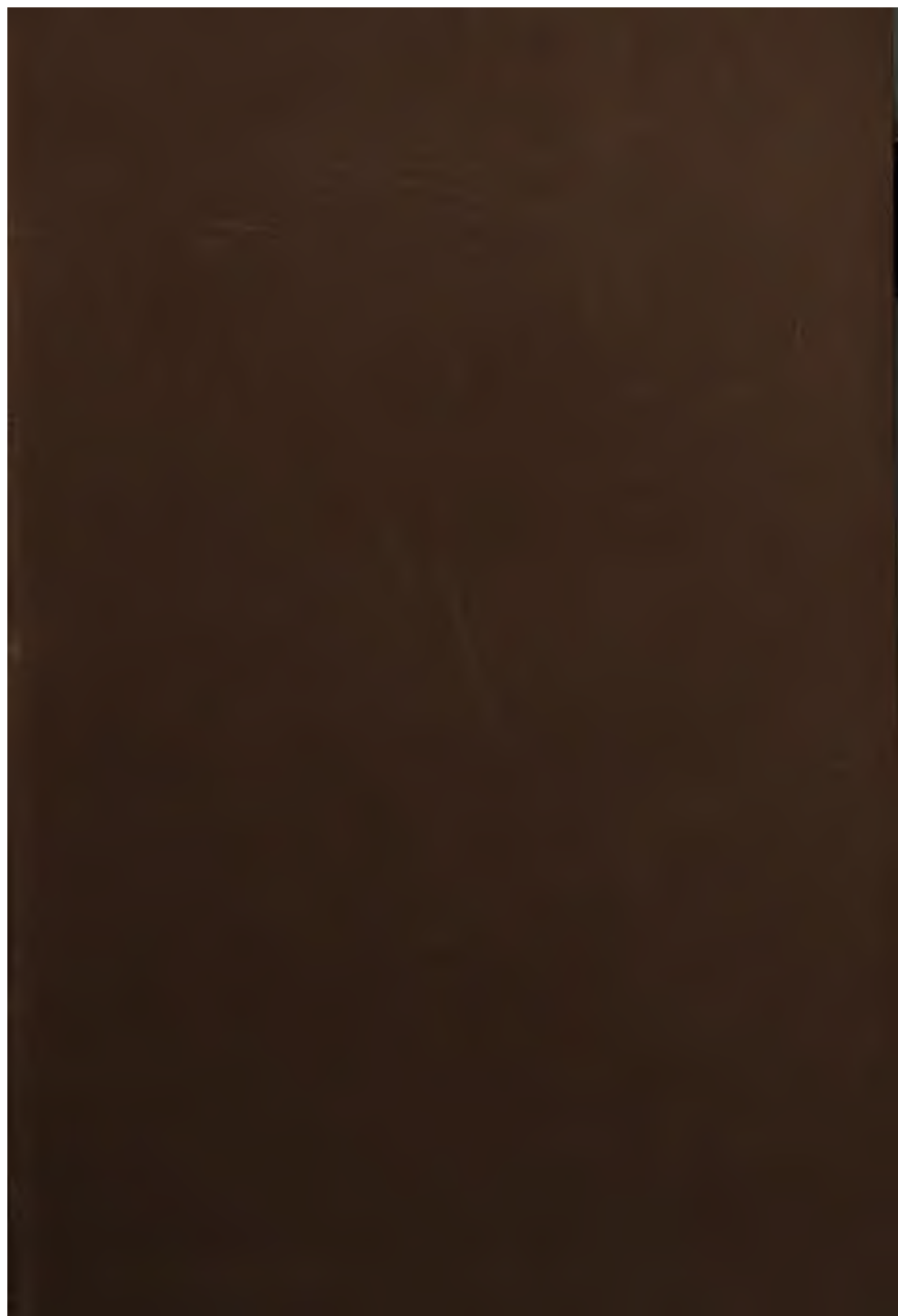
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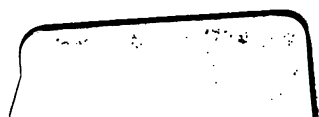
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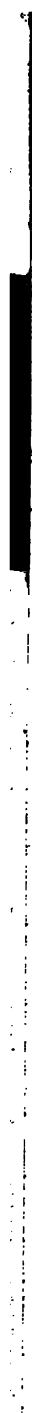
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VOL. XVII., NO. 193.]

[PRICE 2d  
Post free 2s. 6d. per annum.

JANUARY, 1885.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,

PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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*All Advertisements, Correspondence, and Remittances to be addressed to the Editor, Eastbourne, as early in each month as possible.*

All POST-OFFICE ORDERS to be made payable to A. J. BAXTER, Eastbourne.

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London

HOULSTON & SONS, 7, PATERNOSTER BUILDINGS.

NEW YORK, U.S.: J. AXFORD, 337, WEST 16TH ST.

May be had by Order of all Booksellers and Newsagents.

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NOTICES OF BOOKS AND PUBLICATIONS.—The Life of John Calvin, by T. Lawson, minister of Providence Chapel, Brighton. London: W. Wileman, 34, Bouverie street, price 3s. Our good brother certainly deserves very great credit for the manner in which he has brought out this work. Those readers who revere the memory of the great reforming divine of whom it treats, and who have but little time to wade through the more pretentious volumes which contain his history, and who are glad to peruse that style of writing, which, while it is simple and concise, brings out all the chief points, will, we cannot doubt, find pleasure in this compilation. A glance at the contents of the 29 chapters will suffice to show that very little, if anything, that is material to a comprehensive knowledge of the life and times of Calvin has been omitted; while the various woodcuts and above all the superior steel plate likeness of the now reviled champion of Sovereign Grace, together with the tasty binding renders it very suitable for a Christmas present. Granted, as has been remarked, that Mr. Lawson has largely drawn upon *Wylie's History of Protestantism*, &c., (a work based in its turn upon D'Aubigny's *History of the Reformation*), the way he has adapted the facts from this and other sources make the present book essentially his own. In all biographical works previous writers have to be culled from. "Other men laboured, and ye are entered into their labours," are words which though uttered nearly 1,900 years ago have their reference to all future time. We therefore urge on all who wish to see a book which contains *multum in parvo* respecting Calvin, and which is free from heaviness of style, and which they may take up and lay down as they find needful, without sacrificing the entire thread, to invest in this work.

PUBLIC NOTICES AND CAUTIONS: A book for youth, by J. Dennet. J. Gadsby, Bouverie street. Cloth 9d. From various of those incidental announcements connected with worldly danger and the safeguards of society and life and limb, the writer has educed a very suitable book for warning young men and young women of the perils surrounding them among both worldlings and professors. It is very suitable for Sunday schools, and will make a very useful addition to that very scarce literature, which, while *calculating moral principles*, does not sacrifice the higher claims of the Gospel of the grace of God.

**DROPS OF THE NIGHT.** By D. B. Garnham (of Bournemouth) London : R. Banks, Racquet Court, Fleet street, E.C. Cloth, price 1s 4d. This little work is made up in two parts, and both in prose and poetry. The prose consists in short dissertations on portions of Holy Writ ; while the poetry is on various topics, not only of exclusively personal interest to the author, but embracing notices of personages more or less distinguished in their sphere, as faithful ministers or private believers in the discriminating truths of the pure gospel. The well-known poem on the last words of Samuel Rutherford, "Glory dwelleth in Immanuel's land," is added, and we hope this venture on the part of Mr. Garnham may be so kindly patronized, as not to leave him to be a loser financially by what has plainly been a labour of love with him.

**THE SACK AND ITS TREASURE,** or Precepts in Parables, with Illustrations. London : E. Wilmshurst, 10, Paternoster Square. Price 1s. Another suitable book for the young, which they may read with pleasure and get profit by. Few have the faculty of expressing themselves, either by lip or pen, in that needful, racy, and attractive form which will command the attention of the young. But we consider Mr. Wilmshurst has succeeded in doing this, while he keeps well within the limits of free grace, showing that free-will exhortations are not essential to youthful instruction in the things of God. We may add that several striking anecdotes of the late Mr. Clough are introduced in a very effective way.

**GENERAL GORDON ; or, The Man of Faith.** By Rev. W. Frith. London : T. W. Partridge, Paternoster Row. 1s. 6d. Everyone must consider that Gordon is one of the most remarkable of men of the present day ; but we must confess that his religious views are to us far from being of a satisfactory nature, and that we cannot with his work *Reflections in Palestine* before us, regard him as orthodox in his views of *Baptismal Regeneration*. He has great reverence for the Scriptures, and great confidence in the immutable purposes of God in Providence, and he is not ashamed to acknowledge in prayer his dependence on the Lord for everything. Still, without assuming to be his judge, we cannot take the strong view Mr. Frith does of General Gordon as a first-class saint. He may be more right in heart than his creed in his *Reflections* shows him to be in head. And considering the grandeur of the man ; the many noble points in his character, and the marvellous nature of his career, none will welcome more gladly than we the appearance of those clear, distinctive marks of Divine teaching, which leave no room for doubt as to his spiritual estate. As it is, we hope well of him, but can get no further.

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**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—MR. CHAS. BRIDER will give an ADDRESS (D.V.) in CAVENDISH CHAPEL, EASTBOURNE, WEDNESDAY, JANUARY 21ST ; and at GROVE ROAD CHAPEL, EASTBOURNE, the following evening. Collection to aid the work.

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VOL. XVII.

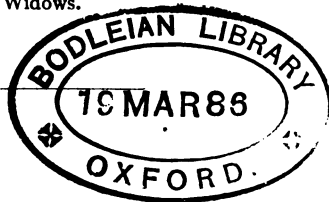
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LONDON:

HOULSTON & SON, 7, PATERNOSTER SQUARE.

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1885.

*Port. 1419. e. 412.  
17.*



PRINTED BY  
A. M. ROBINSON & SON, 38, DUKE STREET, BRIGHTON.

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THE  
GOSPEL ADVOCATE:  
FOR PROMOTING CHRISTIAN UNITY.

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“Endeavouring to keep the unity of the Spirit in the bond of Peace.”

—EPH. iv. 3.

“Ye are all one in Christ Jesus.”—GAL. iii. 28.

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VOLUME XVII.

JANUARY, 1885.


No. 193

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OUR NEW YEAR'S ADDRESS TO OUR READERS.

To the Scattered yet Gathered Ones of the One Flock under the  
One Shepherd.

Beloved in Him,—

 **P**ONDERING over “the chief things of the ancient mountains and the precious things of the lasting hills,” in search of a theme for our Address for this present year, the words glided into our heart with melting power:

“THROUGH THE TENDER MERCY OF OUR GOD.” (Luke i. 78).

We are therefore constrained to adopt them for our Motto for 1885. And may that blest Spirit Who inspired their utterance by Zacharias, and their record by Luke, guide our thoughts and animate our pen in enlarging upon them.

“OUR God!” How great the privilege to possess the Spirit of Adoption witnessing with our spirit that the High and Lofty One, Who inhabiteth eternity, is “OUR God for ever and ever,” and that “He will be our Guide even unto death!” (Psalm xlviii. 14). How rich the consolation flowing from that sacred knowledge of His covenant character in Christ the Lord, to be able to affirm: “He that is OUR God, is the God of salvation: and unto God the Lord belong the issues from death!” (Psalm lxviii. 20.) How unspeakably blessed to have the captivity so completely turned, and the bondage so thoroughly ended, as to be favoured to say, “Lo, this is OUR God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” (Isaiah xxv. 9.)

The revelation which Jehovah Triune has given of Himself, in His Word, in His purposes, promises, and performance of salvation, is immutably designed by Him to be made manifest to all His chosen, and to be ratified in their experience. His "secret love" must be *expressed*, not only as it was in the gift and death of Christ, but to every regenerated, believing and seeking heart. The all-sufficient merits, power and grace treasured up in Himself as "THE GOD OF SALVATION," must not remain hidden, unknown, unenjoyed. Were it so, how could His dear people become witnesses of the truth of His words: "I, even I, am the Lord; and beside ME there is no Saviour?" Only thus can they endorse the affirmation: "I have declared, and have saved, and I have shewed . . . therefore ye are My witnesses, saith the Lord, that I am God." (Isaiah xliii. 10-12.) Otherwise it would be impossible. For in the great variety of their estates and conditions, from the day of spiritual birth to their most advanced stages of knowledge, enjoyment and stability, all the loved ones pass through innumerable changes. Much has to be suffered: more is feared. The outward circumstances may be almost all that nature could desire: yet such shades may overhang the soul, as to cast a gloom over every comfort. On the other hand, no special spiritual trouble may be the allotted portion: yet the Lord's blighting or chastening hand may appear to lie heavy in all His providential dispensations. And when soul, mind, body, and circumstances are all in the furnace or floods together, who is sufficient for these things? Left alone and unsupported, who could then stand?

But "THE GOD OF SALVATION" bears no empty name. His is no high-sounding, frothy title. "I AM THAT I AM," is the guarantee that "He is faithful that hath promised." And in His "looking upon men,"—chosen, redeemed, and quickened, but afflicted men—in their sorrows and distresses, He surveys with observant eye and sympathizing heart all the process He calls them to endure, and will ever "command deliverance" in due season. The Father's love, the Son's work, and the Holy Spirit's operations shall never be void of effect. The store of great goodness, laid up in the fulness of Jesus for them that fear Him, shall be ministered by the Spirit unto them; and to all His seeking "elect, which cry day and night unto Him," Jehovah shall be known as "OUR GOD," however they may question the possibility.

"OUR GOD!" How thrilling do these words appear, in our cold, dead, sceptical age! His Being denied by Infidels; His Perfections by Arminians; His Spirituality by Rationalists; His Supremacy by Papists, there yet remains "a remnant," few and small, who, in their varied measure, know Him, desire Him, love Him, and have communion with Him,—even "fellowship with the Father, and with His Son Jesus Christ." (1 John i. 3.) "A remnant" that proves "His arm is not shortened that it cannot save, nor His ear heavy that it cannot hear." "A remnant" that can well understand the language of Moses: "What nation is there so great, who hath God so nigh unto them, as the Lord OUR God is in all things that we call upon Him for?" (Deut. iv. 7.) "A remnant" that being despised as of no account, and scorned as standing almost alone, can assign as the cause the sovereignty of Jehovah, and say, "But OUR God is in the heavens: He hath done whatsoever He hath pleased" (Psalm cxv. 3), and which may therefore add: "As dying, and behold we live." (2 Cor. vi. 9.) And this may be further and most distinctly affirmed: That none save they who constitute this remnant are possessed with any real concern to claim Him Who is "THE GOD OF SALVATION" as THEIR GOD. All beside, in utter ignorance of His character, covenant, and grace, if in a profession, assume, without any Divine *inward* warrant, that He is so to them. "The secret of the Lord," even to this day, is only "with them that fear Him; and He will show them His covenant." (Psalm xxv. 14.) And as THEIR GOD His name shall be so known by them that they may "put their trust in Him," and find that Name to be "a strong tower, into which the righteous runneth and is safe."

And how glorious do the words "OUR GOD" appear as so specially applied to the Personal dignity of OUR SAVIOUR JESUS CHRIST, through Whose righteousness His elect obtain like precious faith with His chosen apostles! (2 Peter i. 1., see margin.) "The God of *Salvation*" is there revealed as the God of *Faith*: as its author, worker, and finisher. And while the power of unbelief is often so bitterly experienced at times of distraction, prostration, desertion, and delay, that secret and Almighty Fountain of Righteousness, Life, and Faith, the Lord Jesus, maintains the existence of that precious grace of Credence, and enables the crushed heart "against hope to believe in hope," as a true but feeble child of the Father of the faithful. The *power* of the Lord

is invoked when His *willingness* is not apparent. "Lord if Thou wilt Thou canst!" is the plea in prayer and the sheet-anchor of simple trust. "Lord, I believe; help Thou mine unbelief!" is the plea against those treacherous inward arisings of distrust, which question the performances of the eternally veritable Promiser. And thus through dreary nights and stormy days, in the fires and in deep waters, they who truly belong to Him shall comprehend by a blissful experience that "there is none like unto the God of Jeshurun, Who rides on the heavens in their help, and in His excellency on the sky." And then shall they cease to doubt His love, while they applaud His unerring wisdom in every past season of trial, and say, "Lo, THIS IS OUR GOD!"

But "THE TENDER MERCY of Our God:" how soft, how gentle are these words! Like "the small rain upon the tender herb, and as the showers upon the grass," they act revivingly upon the drooping spirits, and raise the downcast heart and eyes to the contemplation of the past, the present, and the future. The ages and generations which had passed away since Paradise was emptied of its erring occupants, down to that dawn of Heavenly day "when the Day-spring from on high" paid His promised visit to seek and save the lost, were spanned in a moment by good Zacharias when speaking of Jehovah's "TENDER MERCY." It was this which raised up the "horn of salvation" in the house of His servant David; to so fully achieve salvation "that *we* (*i.e.* the *spiritual* "Israel of God") being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." And it was all "to perform the mercy promised to our fathers, and to remember His holy covenant." Luke i. 69-75. And in that marvellous life of sympathy and compassion with poor suffering humanity, which "THE LORD OUR RIGHTEOUSNESS" led on earth, and in that sin-atonement and forgiving death which THE GOD OF SALVATION in "the likeness of sinful flesh" endured, the richest forms of "TENDER MERCY" were exhibited.

And as "Jesus Christ, the same yesterday, and to-day, and for ever," enthroned on high, this Divine feature shines forth from Him still into the nooks and crannies of His children's souls, amid their wants and desires, and constitutes the most heart-melting and will-subduing of influences. It is the secret of all that forbearance which watches over, provides for, and preserved them, while dead to God

and wandering from His ways. It is this which arrests them, and leads them as culprits before His legal bar, making their conscience the most incontrovertible witness against them. It is this which leads them thence, by His Spirit, to Calvary and the sprinkling of the blood of Jesus Christ. It is this which seals forgiveness on their hearts, and beautifies them with the robes of righteousness and garments of salvation, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." It is this which affords them strength (often unperceived) to sustain their crooks and crosses, their losses and temptations. Yea, "THROUGH THE TENDER MERCY OF OUR GOD," each one has cause to say, they have not been given as a prey to the teeth of their would-be devourers. And every trial, unsanctified, without corresponding grace, is an insatiable *devourer*.

If then the seeking ones, the beloved of the Lord, review the course of another year, with all its sins and sorrows, its temptations, changes and exercises, can they not trace some "bright light in the clouds?"—some sure indications of "THE TENDER MERCY OF OUR GOD." Have its piercing, melting rays never darted into their souls with unction, and into their understandings with enlightenment? What though many petitions, crying, "Not so, my Father!" have been set aside for "Thy will be done!" has any *spiritual* loss accrued from this? "When I sent you without purse or scrip, lacked ye anything?" Has the hand that has smitten and wounded never brought balm and bound up? Has the hand that has withholden never been opened to communicate? Has no "TENDER MERCY" been apparent, if not *in, after* a painful dispensation?

Rightly viewed, every gleam of grace in the face of Jesus Christ; every soul-animating visit; every application of the promises; every deliverance wrought; every pain relieved; every foe subdued; every temptation and snare broken; every fear and doubt dispelled, have been operations of "TENDER MERCY," and pledges of covenant favour and everlasting love.

And with these tokens in the past and to the present, well and wisely may the little space of the future be left in the hands of unerring rectitude and omnipotent love. The "TENDER MERCY" *through which*, in Incarnate manifestation, "the Dayspring from ON HIGH" visited this sorry world for the redemption of His Own,



must prompt all the bestowments and doings of Eternal Purpose towards these "dearly bought" and "highly esteemed" ones. For "God Who spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" O for grace to wait *for* Him, and *on* Him: for "He that shall come, will come, and will not tarry." Wherefore, fellow-pilgrims, may "faith with power" be given, to lift up the hands that hang down, and to strengthen the feeble knees; and to be "looking for that blessed hope, and the glorious appearing of the great God our Saviour Jesus Christ:" "for now is our salvation nearer than when we believed." And

" His grace shall to the end  
Stronger and brighter shine;  
Nor present things, nor things to come  
Shall quench the spark divine."

A happy New Year "in the Beloved" to all who love Him in sincerity. So prays the Editor. Amen.

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### THE OLD AND THE NEW YEAR.

#### A SONNET.

Faded and gone :  
With all its joy and gladness,  
With all its cares and sadness,  
Ne'er to return :  
The dead Old Year  
Shall never reappear.  
But THOU remainest evermore the same :  
Unchanged Thy love, Thy blood, Thy grace, Thy name!  
Budding with hope,  
Founded on promises given,  
By Him Who rules in Heaven,  
To those who droop ;  
The Opening Year  
With mercies new shall cheer  
All Zion's mourners ; for their Lord the Lamb  
Shall reign for evermore, the Great I AM !

A. J. B.

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## WITNESSING FOR THE LORD.

A LETTER BY THE LATE SAMUEL TURNER, OF SUNDERLAND.

April 29, 1842.

Beloved in the Lord,

**H**ERE were some in days of old that said, "Our lips are our own; who is Lord over us?" I cannot say my pen is my own, or you would have had a few lines long before this.

But through grace I can say, "Lord, reign over me," and bring all my thoughts and all the powers of my soul into cheerful, sweet and continued obedience to Thy ever-gracious mind and will. Sure I am, we are never in our proper element; never in a satisfactory, comfortable state or condition but when grace reigns triumphant over sin, Satan and the world. The cares of this world, and the deceitfulness of riches, owing to the blindness, carnality and unbelief of our hearts, are sad enemies to our subjection to our ever-blessed Lord and Master. The deceitfulness of riches I have known but little of; but the anxious and perplexing, the God-dishonouring and soul-distressing cares of the world, have often caused my heart to ache and my head to hang down. But, blessed be a faithful God, He has been better to me than all my fears, and enabled me again and again to "owe no man anything," but to "love one another." In my imagination and my fears, I have been in prison many times. But I have been constrained to say with David, "I sought the Lord, and He heard me, and delivered me from all my fears"—as well as from all my foes, and out of all my troubles.

Strange it is, that though our Saviour has forewarned us that "in this world we shall have tribulation," yet when trouble comes we think "some strange thing" has happened unto us. If we had no cares, how could we "cast our cares" upon Him "Who careth for us." The blessed Spirit teaches us to pray, and helpeth our infirmities in prayer. "But we have need of patience, that after having done the will of God," in casting our cares upon Him by humble prayer, "we may inherit the promise" of being supplied and delivered. Very true are the following words:—

"I prize the privilege of prayer,  
Yet O what backwardness to pray!  
Though on the Lord I cast my care,  
I feel its burden every day:  
I seek His will in all I do,  
Yet find my own is working too."

It is often a relief, and sometimes a consolation to Zion's pilgrims, who are walking in darkness and have no light, to find that "the same afflictions are accomplished in our brethren that are

in the world." When we consider the prophets and apostles to have been "men of like passions" with us, and exercised with the same or similar troubles, temptations and fears, yet that they cried to God in their troubles, and were delivered out of their distresses, it encourages us to use the same means: and we ourselves have had many opportunities of witnessing that God is true.

"Many are the afflictions of the righteous," is the scriptural description of the saints of God; but "The Lord delivereth them out of them all," is the declaration of the God of saints. Carnality of mind, legality of spirit, and unbelief of heart, are our three greatest foes and plagues. But the blood of Jesus Christ cleanses from all sin, and the grace of Christ is sufficient to oppose and to conquer all our iniquities—

"And Jesus has His promise passed,  
That grace shall overcome at last."

I often think that upon a death-bed, if favoured with His blessed presence, with what pleasure shall we look back and see how He hath fed us all our lives long, and redeemed us out of all our adversities. O how childlike, how foolish, how simple will all our cares and fears then appear; and how precious will pardoning mercy, supporting and delivering grace, the long-suffering forbearance and slowness to anger, and the never-failing faithfulness of our covenant God appear to the soul enabled to recollect all the way in which it has pleased God to lead us. We shall not then complain of one trouble too much or too heavy; but confess that, notwithstanding all the roughs and crooks, it was a right way: ordained by infinite wisdom, love, and mercy. Our love to your sister.

Yours affectionately,

S. TURNER.

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## UNDERSTANDING AND EXPERIENCE.

A LETTER BY THE LATE MR. FALKNER.

Margate, ———, 1817.

Dear Friend,—The promise I made some time ago, I am now about to perform. It is nearly six thousand years since it pleased the Lord to make manifest His gracious purpose of bruising the serpent's head, for the accomplishment of which the church of God had to wait near four thousand years. But we find that, at the time appointed, "God sent forth His Son, born of a woman, born under the law, that He might redeem those who were under the law, that we might receive the adoption of sons," and see that the whole of our salvation, both for merit and efficacy, comes from the God-man Christ Jesus.

Now, as it is one of the greatest blessings in this life, so does much of our comfort consist in an enlightened understanding. I conceive there is a great error in the minds of those who place experience before knowledge, when, in fact, it follows after: for, if you look at the three thousand murderers, they did not cry for mercy till they saw and felt their misery; neither did the jailer cry for salvation till he saw and felt his lost state; so, likewise, Paul and many others which might be mentioned. My understanding must be enlightened to see the state in which I stand as a transgressor of God's most righteous law, before I can have faith either to believe the law or the reward due to transgressors of the same. And as it is with our misery, so it is with our mercy: we cannot take comfort from what we have no knowledge of. Now, as it has pleased God to give you to feel much trouble under the power of unbelief, so I hope and trust you will find much comfort by faith in Christ. Unbelief is the root from whence all our troubles spring, and though God is pleased to break its power under a clear manifestation of Christ, yet I have no doubt in my mind but you will feel more or less of its working so long as you are in the body.

The most effectual way to weaken unbelief (next to the power of God manifesting salvation to my soul) is to be looking to Jesus. The more I know of Him, the more I love Him; the more I see Him by faith, the more I delight in Him; the more I behold Him in the Scriptures, the more I desire to enjoy Him in my heart, the more is the power of unbelief subdued. The more I have of the sensible presence of Christ, the more happy I am. To receive Jesus into the heart is the substance of all the experience of a Christian while in this world. It is Christ being formed in my heart the hope of glory that delivers me from all guilty fears.

It is by this blessed union being made manifest in my soul that I [experimentally] become the spouse of Christ; being led to Him by His blessed Spirit, and enabled to see that He is my wisdom, righteousness, sanctification, and redemption,—“For Christ is the end of the law for righteousness to everyone who believeth;” Christ is the Fountain whence all my comforts flow; the very life of all the graces of the Spirit. He is the life that every Christian should live; as Paul did: “I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God.”

We cannot enjoy any blessing of God except by the personal union of our souls with Christ—faith, love, patience, meekness, with all the sanctifying influences of the Spirit. I am fully persuaded that all the happiness you ever experienced was from discoveries of Christ; and I trust it will please God to direct the

eye of your faith to Christ alone. Then you will see, as good old Simeon did, God's salvation, and behold by faith the Lamb of God, Who hath taken away our sin by the sacrifice of Himself. Then you will experience what it is to be chosen, loved, and blessed of God,—then will your mourning be turned into gladness by a sense of His love.

There is such a feast of all pleasant things in Christ as will satisfy the desire of every sensible sinner, and refresh every hungry and thirsty soul: to such His flesh truly is meat, and His blood truly is drink. I shall be glad to hear that you are daily leaning by faith on Christ, and rejoicing in Him; then you will not look nor lean to self under any form or fashion, but to Christ alone. He has paid your debts down to the end of your journey. The obedience and blood of Christ is the receipt in full.

May the Lord the Spirit reveal this payment to your soul, so that you may plead it at a Throne of grace in all times of distress; so shall you enjoy the fulness of God's salvation, and know, by heart-felt experience, what it is to have the witnessing testimony of the Spirit, Who only bears testimony to the obedience and blood of Christ. May He apply all the merits of Christ to your soul. This is my daily prayer for you, and for all those who love the Lord Jesus Christ in sincerity.

Accept best respects from your friend and brother in the Lord,  
N. F.

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### PLAIN SPEAKING.

I once again, my hearers, solemnly warn you against the deluding doctrine of the day, which would persuade every man that Christ shed His blood for him. If this were true, there would be no need for alarm or enquiry, for such is the efficacy of this blood-shedding, by reason of the dignity of the victim, that whosoever is interested in it can never perish.

Now suppose you were on your death-bed, what evidence could you give that your souls were washed in the blood of Christ? You know it would not be enough to say we *hope* they are, we *hope* in God's mercy, we *hope* in God's love, for the hypocrite can say that; and even the ungodly. Neither would it do to say, We have done our best; we have been moral and upright, and zealous and religious, and charitable and just; for the Pharisee, in the parable, was, very likely, a better man than any of us; and yet Christ has said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

What evidence then, I ask, could you give of your soul's interest in Christ's blood-shedding if required? I will try to help you to the answer by relating the solemn convictions of a Christian man, as he once expressed himself to me:—

"Sir, I don't like talking of works, or even of graces developed in me, for God knows I am so deeply conscious of my in-born corruptions, that I dare not look upon any of them with satisfaction. Yet, if consistency of life and conversation were to be the test of fitness for heaven, I think I might go into the scales with any of them. But this I can call God to witness to, namely,—I have seen so clearly the awful and damning nature of sin, and the wondrous efficacy of Christ's blood, that I am certain, if I were left to my own will, I should perish everlastingly, and if I am interested in Christ's blood-shedding, I am saved for ever and ever."

"You are not *sure* that you are interested," I observed.

"Well, sir," he replied, "sometimes I am, and sometimes I am not. I have had many sweet visits from the Lord, many precious lifts by the way; but somehow darkness overshadows my soul sometimes, and I wonder whether I am the Lord's or not. But here is my strong consolation—I know I am no hypocrite—the Lord knows that I lie not. I worship God in the Spirit, my boast is in Christ Jesus, and I have no confidence in the flesh. I can say, I count all things but loss for the excellency of the knowledge of Christ Jesus. He is all my hope and all my desire."

My friends, Can you endorse this? If so, you have Paul's convictions—Paul's longings—and Paul's teachings.

Openshaw, Manchester.

WILLIAM PARKS.

(Communicated by T. Bradbury.)

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## NOTABLE MARGINAL READINGS.

No. 2.

HOPE IN THE HEART, OR, ON CHRIST.

"And every man that hath this hope in him."

(Margin) "And every man that hath this hope ON Him."

1 John iii. 3.



WHICHEVER way this portion is read, its orthodoxy is not open to the slightest question. The only importance is to know what is "the mind of the Spirit" therein. ADOPTION is the theme in the first verse, and Christ's SECOND ADVENT the theme in the second verse. With both the "HOPE" referred to is connected by the apostle. And this seems to greatly favour, at first sight, the reading in the text; and would

make the pronoun "him" to denote the believer, *in* whose heart Christ is found "the hope of glory." For surely it is oftentimes the fervent hope and earnest prayer of all that are regenerated, that they may personally realize the declaration: "Beloved, now are we the sons of God." With such an assurance, witnessed by the Spirit to their spirit, the hope of the glorious future beams with brightness; for they are persuaded that although "it doth not yet appear what we shall be, yet we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Plain and clear as this may be, it is nevertheless certain that not "IN Him," but "ON Him" is the most correct rendering of the original. And if so, it is not to the "hope" as kindled *in* the believer's soul, but to the exercise of that "hope" as resting *on* the Person of Christ, that the text points. Nor does this involve any contradiction: for unless the Person, merits and grace of Christ are entertained *in* the affections of the soul, there will be no "hope on HIM."

For this implies the resting of the confidence and expectation "on" His finished work and the faithful carrying out of all He promised to do, as the interceding High Priest in glory, together with His appearing the second time, without sin, to the ultimate and complete salvation of all His redeemed jewels from all their sorrows and fears. Thus to be stayed in heart and mind on the immutable nature of the love, merits and grace of the Lord Jesus is to "abide in Him." And even as the Saviour, ere He left them, impressed the importance of this on His disciples, in order to the comforting and establishing their hearts, and the bearing of the fruit glorifying to the Father (John xv. 4-9), so does the Apostle John re-echo His words (1 John ii. 24-28). It implies that the soul must go *out of self* to Christ for all its supplies; must lean "ON HIM," the Beloved, like the spouse coming up from the wilderness; must take all its vileness, weakness, fears, troubles and enemies to Him, and rely "ON HIM" for deliverance. Christ "IN" the soul, as its only "HOPE," is its life, and the certain evidence of its final bliss; but the soul's "HOPE," exercised by the Holy Spirit's power "ON" the Person of Christ, brings thence all the believer's strength and consolation. And the hope that rests "ON HIM," in connection with the knowledge of adoption into the elect family, and conformity to His Image at His appearing, will lead to certain purification,—"*even as He is pure.*" For it brings the believer at the throne of grace into personal contact with the Redeemer, His blood and Righteousness, His Spirit and grace. And there can be no communion with Him without communications from Him. Neither can His touch, or the touching of Him, be experienced, without virtue proceeding

from Him: as the poor leper and the woman diseased with an issue of blood both found to their joy: for the one was touched by Him, and the other touched the hem of His garment. And as in Him the Fountain is opened "for sin and uncleanness," so they whose "hope on Him" leads them to Him for purification and health, become partakers of His purity, and by the promptings of His Spirit they crucify "the flesh with its affections and lusts." Thus are they "pure" "even as He is pure." All is based on union with Him, and the receiving of His fulness "grace for grace." AQUILA.

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#### THE PHARISEE AND PUBLICAN.

Behold the boasting Pharisee!  
A proud and self-conceited man;  
And at the greatest distance see  
A poor sin-burdened Publican.

The Pharisee knew what to say:  
"Not bad as other men was he;"  
No burden on his conscience lay,  
From felt-pollution he was free.

The self-condemned Publican,  
Feeling himself a poor outcast;  
Viler than any other man,  
Would not his eyes to Heaven cast.

But lo! he smites upon his breast:  
A sensible poor sinner he,  
With sin and sorrow heavy prest,  
Said, "God, be merciful to me."

This short petition entered Heaven,  
(No prayer of faith can be denied);  
Through Christ, he felt his sins forgiven,  
And went home fully justified.

O blessed well-taught Publican!  
'Twas God who put it in thy heart;  
Thou happy highly favoured-man!  
To ask and have the better part.

Thou heavy-laden sinner, go  
To the blood-sprinkled mercy seat,  
With all thy sins and all thy woe;  
Thou shalt the same reception meet.

*Gosport.*

A. H.

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#### PERSONAL LETTERS TO THE EDITOR.

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##### A KINDLY RESPONSE.

December 1st, 1884.

My esteemed Friend,—I have read your "Kindly Words" on the cover of this month's *Gospel Advocate*, and I desire to offer a tribute of thanksgiving to God for favouring His Church with a publication which so fully sets forth the truths of the everlasting Gospel, and for His having upheld you hitherto in your arduous undertaking, and so greatly owned, blessed, and prospered the work.

Also to thank you for your work and labour of love, and to express my prayerful desire that God, even your own God, may continue to bless you greatly with the outpouring of His Spirit, and to feed you with "the finest of the wheat."

That thus you may continue a valiant champion for the truth, and be enabled to feed the Lord's people with food "convenient for them,"—strengthening, establishing, and settling them, in the



blessed doctrines of the Gospel, and "building them up on their most holy faith." May you also continue to be the means of causing many to "call upon the name of the Lord, seeking Him with full purpose of heart," and thus reap the blessing of seeing the "Lord's work prosper in your hands," and a fulfilment of His own blessed words in Isaiah lv. 10, 11.

With you, I should much rejoice to see more of the Lord's people influenced by His Spirit to help you in your work by contributing to the magazine. For, though it entails much conflict and exercise, yet there is also a great blessing in being enabled to bring a "mite" into the Lord's treasury—

"It humbles us as nothing worth,  
While we adore free grace."

Though I feel one of the least and last of the Lord's children, yet does the love of Christ again and again constrain me to testify of what I have seen, felt, and handled. May the Lord lead more of His children to "go and do likewise" for the edification of His own Church, and the help of yourself.

We are drawing to the close of another year, and I have no doubt I shall speak the language of your heart and of many of your readers, in testifying of the love, mercy, goodness, and faithfulness of God hitherto, notwithstanding our manifold transgressions. May He bless us abundantly in our retrospection of the past, and grant to yourself, and unto me, such blessed realisations of His love and favour in the opening year, that we may be encouraged to go forward in His strength, beseeching Him to indulge us with much of His presence, and to enable us to increasingly honour and glorify Him in our walk and conversation.

In conclusion, may a double portion of the Lord's Spirit be upon you, for your own well-being and for the comfort, building up, and establishing of the Lord's one true Church and people.

*Cambs.*

Yours in indissoluble bonds,  
IOTA.

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AN "EBENEZER."

Chichester, December 11th, 1884.

My dear Friend and Brother in the Lord,..... We have through much mercy been spared to nearly the close of another year. Should I be spared to see the end of the year, it will make my tenth year's labour in this part of the Lord's vineyard, and I may truly say that as my afflictions or trials have abounded, so have I found the consolations, by or through Christ being revealed to me, to superabound. I would, therefore, again raise my Ebenezer and say, "Hitherto hath the Lord helped me." Yea, I have found His

help so timely, that I have been constrained to acknowledge His goodness from time to time, and say with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

Jesus to comfort His disciples said unto them, "And ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." How true when we are favoured with His sensible presence. This I experienced on one occasion after much exercise of mind and considerable anxiety. I had occasion to call on two of my friends, and was on my way to visit a third, when I heard some persons singing. I waited at a distance, and the words that seemed to reach my ear and touch my heart were—"Bread of Heaven." This led my thoughts immediately to the dear Lord, Who said, "I am the living bread which came down from heaven." I still listened, and the words that seemed to reach my ear the second time were, "Hide me, O my Saviour, hide." Now these words are to be found in two separate hymns, but that I have to leave. I found my heart melted, and the tears began to flow. I had such a blessed sight of my Lord, and the haven of eternal rest, that I was overcome with His goodness to me. Then the thought was suggested, you cannot visit your friends in your present state of feeling. But I did visit them, and felt a sweet nearness at the throne before leaving, so that I am constrained to mention the lovingkindness of the Lord towards me. Now may the Lord abundantly bless you in your ministerial and other labours, is the desire and prayer of yours faithfully in the bonds of the Gospel,

WM. WOODS.

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THE FOOTSTEPS OF THE FLOCK.

December 2nd, 1884.

My dear Sir,—As we must soon bid farewell to 1884, I forward you my subscription to the *Gospel Advocate* Fund, and for the Magazine for 1885, hoping that you and yours, together with all friends, are well, and enjoying, in no small measure, the eternal verities of our covenant God.

I am sorry to say I have been but poorly, and now that the winter has set in I am confined to the house a great deal, seldom on Lord's Days able to reach the sanctuary, having, when I do, to go a long way to hear anything that is profitable. Nevertheless, it is my mercy to realize, in my earthly habitation, the manifest presence of the God of Israel, Who is not confined to places, and Who says: "I will never leave thee, nor forsake thee." He may, and does often, suspend the sensible light of His countenance, so as to disappear (apparently); but the soul that has once been betrothed

to Himself He never finally leaves, and we find that inviolable promise still stands good: "The Lord is good to them that wait for Him; to the soul that seeketh Him." We have no need to particularize everything. "He knoweth our frame,"—what we are daily the subjects of; and the longer I live, I seem to increasingly feel my need of all that my covenant God can supply, and feel yet more and more my entire dependence upon Him. Therefore, you will readily believe that your remarks upon Hart's hymns are always profitable,—so much that is experimental and doctrinally true must be so. We are all apt to think we are alone in the pathway, or so different from others; but those who know the plague of their own heart, well know that there are seasons of spiritual distress, in which faith is at a low ebb, and we are often brought to this position—"Be still, and know that I am God." We are obliged to tarry His leisure, and still to trust in the Lord that the cloud may in time be withdrawn, and the shadows flee away. Deliverance does at last come—

"Good when He gives, supremely good,  
Nor less when He denies—  
E'en crosses, in His sovereign hand,  
Are blessings in disguise."

Then afterwards comes the fact that our God was well acquainted with our state and condition,—might I say, even anticipating our wants. He is ever "going before" His people. He knoweth what we have need of before we ask Him. Marvellous and astonishing condescension!

When I look back upon the way He has led me, I feel experimentally conscious that He knows the end from the beginning, and I am sure there is not a trial or a circumstance that we would have had altered, and then we can truly realize the gracious promises of a covenant God: such as: "My God *shall* supply all your need according to His riches in glory, by Christ Jesus." Has not this been fulfilled to the very letter? It has; and will be down to the end of time: but not quite in the way we expected. Oh for more resignation to His will, and for grace to say, "Thy will be done." I know that while we are here, we shall be the subjects of many fears, anxious doubtings, painful misgivings, and seasons of unbelief, darkness of soul, &c. We cannot enjoy perfect happiness until we reach our home above.

Though "we are complete in Him," we still "carry about with us a body of sin and death," and are exercised, as the Apostle was, "with a thorn in the flesh." This alone will convince us that earth is not our rest. Every believer must carry his cross before he receives his crown. I am aware some appear to have a smoother

pathway than others. I had at first; but not latterly. I am ever learning, and I feel myself at the present moment as dependent as ever, and I may say truly, even more so; but I trust that I bear the marks and evidences that I am walking in "the narrow way," as described by Hart—

"Sometimes we have no strength;  
Sometimes we want the will;  
And sometimes, lest we should go wrong,  
We choose to stand quite still."

Notwithstanding all our knowledge and experience, we are oftentimes perplexed and at a loss, still

"He gently leads us on;  
Protects from fatal harms,—  
And when we faint, and cannot walk,  
He bears us in His arms.

"The meek with love He draws:  
Restrains the rash by fear;  
Searches and finds the wandering out,  
And brings the distant near."

Although our pathways differ, yet from experience and observation of others, all God's people do occasionally pass under the cloud. It was the language of one of old: "All Thy waves and thy billows are gone over me." This was true of our Lord, and was foreshadowed by David in his 22nd Psalm, descriptive of the sufferings of Christ. Blessings on His dear name,—

"To save us our Redeemer died;  
To justify us rose;  
Where's the condemning power beside  
Has right to interpose?"

I am afraid I shall weary you, so conclude by wishing you every blessing for time and eternity.

I remain, yours in the truth,

G. A. N.

P.S.—Kind Christian love and regards to you and yours.

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THE ENEMY PROVED A LIAR.

Oct. 12, 1884.

Dear Sir,—I will try and write a few lines to you. I still feel very poorly: often say, "Weary of earth, myself and sin:" but one thought comforts me,—

"A few more steps will bring me through,  
And then I shall His glory view."

And what a glory! I often think what a beautiful and grand description is given by St. John of the holy city. One of the angels

said to him, "Come hither, I will show thee the bride, the Lamb's wife." He says, "And he carried me away in the Spirit, and shewed me the great city, the holy Jerusalem, having the glory of God." And He says, there shall be "no night there;" there is no need of a candle, or of the light of the sun; for the Lord will be their light. Oh, dear sir, how sweet is the prospect of such a home! How it often makes one say, "Oh Lord, shortly accomplish the number of Thine elect, and hasten Thy kingdom." I have many times blessed the dear Lord for making a way for me to hear you preach the last time at L.....; but oh the tossing I had on the Friday night, fearing something would happen to me. I had a dream that very much upset me. It so shook my nerves that it almost crushed the life out of me. I screamed out. My sister awoke me, and I felt so ill, I almost fainted away. I did not know what to do about going to L....., as I was afraid something would befall me by the way. I had to beg of the dear Lord to give me a token, that if I went all would be well with me. And bless His name, He did. I was directed to read the 332 and 993 hymns in Gadsby's selection. How it comforted me. I said, "Dear Lord, I believe Thou wilt be with me, for the hymn says:

"His shield is spread o'er every saint;  
And thus supported who shall faint?  
What though the hosts of hell engage  
With mingled cruelty and rage?  
A faithful God restrains their hands,  
And chains them down in iron bands.  
Bound by His word He will display  
A strength proportioned to our day;  
And when united trials meet,  
Will show a path of safe retreat."

And I found it so, dear sir, for I had strength equal to my day, and found "a path of safe retreat" too. So I did indeed prove the promise good, and He gave me another token that all would be well with me. I was directed to read the two last verses of the 39th of Jeremiah. They read thus: "But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee; and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in Me, saith the Lord." I said to my sister, "I shall go now."

The first thing I enquired after I reached L....., was, "Is Mr. Baxter here?" and the answer was, "Yes." How I blessed and ~~tried~~ <sup>praised</sup> the dear Lord for His support and protection. Ah, my ~~tried~~ <sup>have</sup> proved, as the hymn says, that "it is well" with the

righteous in every state. When I sat down in the chapel, my mind was stayed; and when they gave out that sweet hymn,

“Afflicted saint, to Christ draw near,”

I felt the Lord was indeed drawing near to me. I said, “This is none other than the house of God, and the very gate of heaven to my soul.” When you gave out the text I wondered what you were going to say from it. But how clearly you explained it. The dear Lord did arise and shine upon my soul: it was a morning without clouds to me, for the dear Lord had dispersed the dark clouds, and now shone with such splendour upon my soul that I had not a thought about my poor weak frame. Oh how sweet, dear sir, to be carried beyond this lower world,—to get one glimpse of His glory; one moment’s interval of celestial blessedness? Then we can bid adieu to all time things. Oh how sweet whilst in the body to be brought by precious faith into the upper banqueting house. Oh to mount up as on eagle’s wings! How sweet!

“Oh to mount to fly away!

And leave this heavy clog of clay.

Let wings of time more hastily fly,

That I may join the songs on high!”

I was reading a sweet piece the other evening, taken out of the Songs: “I will arise and go about the city, in the streets and in the broad ways. I will seek Him Whom my soul loveth.” O how few do we find that use this language! How few are enquiring of the watchmen, “Saw ye Him whom my soul loveth?” How few saying, “Have you been lately with Him? Oh tell me, watchers, where He is, and lead me to Him! Oh tell me something about the Object of my soul’s love; for it longs to be with Him.”

I could see, dear sir, that you had come to the pulpit from His presence; because you could tell the poor longing souls that their Beloved was not far distant, and very nigh to those that eagerly seek Him. You gave my dear young friend a nice lift. She said that she could see that she was one of “the ends of the earth,” and that the Dayspring had “taken hold” of her; and now she is waiting for His glory to arise upon her. Oh how I do long for that time to come, when she will be enabled to say, in the words of the poet:

“Oh what immortal joys I felt,

And raptures all divine,

When Jesus told me I was His,

And my Beloved mine.”

When I was reading to her last evening that piece I have named taken out of the Songs, I said to her: You see the spouse wanted to bring her Beloved into her mother’s house—into the communion of the children of God. She wants the true children of God to

share in her blessedness : to possess the same sweet Christ as she does. I said, "Now, my dear, that is what I want you to share with me ; and you will some day."

Now, dear sir, I must draw to a close, as I am tired—feeling so poorly. May the dear Lord often bring you into the sweet banqueting house, so that all the dear people that hear you may know that you have come from His sweet presence.

Believe me to remain, yours sincerely, S. M.

### REVELATION XXII. 19.

Milton, near Portsmouth, Nov. 25, 1884.

Dear Mr. Baxter,



YOU ask in your last number of the *Advocate* for a copy of any sermon on Rev. xxii. 19. I have not a sermon on that text—nor have I to my knowledge read one on it. But I have turned to the passage ; and it seems to me that the 19th verse is, in the language of mathematicians, a complement of the 18th verse. As the 18th verse strikes at Roman Catholics and Ritualists, who would add their traditions to the Word of God, so the 19th verse is a condemnation of Unitarians and Broad Churchmen, who pick and choose parts of the Bible, and condemn the rest as fallible and unauthorised. And, alas ! I am afraid we must include in the latter category the great bulk of Congregational ministers of this day, the sole aim of whose existence seems to be an angling for an unsanctified popularity. And what is *apparently* strange, is—that while they eschew the time-honoured name of Independents, lest they should be thought too narrow-minded and orthodox, they will resent any attempt made in their hearing to refute the doctrines of Romanists and Ritualists, the most intolerant of all sects, as being inconsistent with their Creed, or rather with their system of *No-Creed*. Hence the flabby texture of much that goes by the name of dissent. But the promise still is : "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom." Therefore, let the God-sent ministers of His Word, whether in dissenting meeting-house, or established steeple-house, still bear their testimony to God's truthfulness ; for in due time—which is the best time—they shall see of the travail of their souls, and be abundantly satisfied.

Yours fraternally in covenant bonds,

P. H. GOOD.

### THE BEGINNING AND THE END OF ONE OF ZION'S PILGRIMS.

**T**HE subject of this brief memoir entered into rest nearly two years ago, and having lived to a good old age, and made a profession of religion for three-fourths of her life, many friends out of the immediate circle surrounding her surviving relatives have expressed a desire to know something about her end. Having been always of a quiet and retiring disposition, her children shrank from disclosing in detail to the public gaze the hallowed scenes of her last days upon earth. Various circumstances, however, seem to forbid them to keep such a sweet testimony to the power of Divine grace and the all-sufficiency of a faithful God in the background any longer, and to indicate the publishing of the following particulars, that they may, in the Lord's hand, prove encouraging and strengthening to the faith of His feeble followers, and bring glory to the name of a covenant God, Who never has—and never will—forsake His eternally-loved people in their last hour.

A few remarks concerning the commencement of the spiritual history of this "monument of grace" may be interesting to the readers of the *Gospel Advocate*.

Elizabeth Barnacle was born Oct. 24th, 1799, at Lutterworth, in Leicestershire. Her parents being members of the Established Church of England, she was brought up under the influence of its teaching, where she remained the first nineteen years of her life. Up to this period she preserved a good moral character, though still "dead in trespasses and sins." She was then, however, awakened to a sense of her lost estate; convinced of sin by the Eternal Spirit. She sought anxiously and earnestly for deliverance from its curse and power. Like many in a similar condition, she laboured hard to procure pardon and peace by the works of the law. Her convictions were deep and lasting, the arrows of the Almighty could not be drawn out by any but His Own hand. Joining a body of Wesleyans, she became a zealous worker in their midst, where she continued for about three years, but found not the satisfaction that she sought. Weary and heavy-laden, she wandered on, but a gospel clogged with conditions brought no consolation to her sin-stricken soul. He who had begun His own good work of grace in her, had designed to lead her into greener pastures, and to cause her to drink of the clear crystal waters of free, sovereign and uninfluenced grace. She was destined to hear "the great trumpet" blown. The proclamation of a full pardon, to those who had nothing to pay, through the spotless obedience and the precious blood-shedding of Jesus, was ordained to cheer and



gladden her weary spirit. Some intimate friends, then sitting under the ministry of the late Mr. Joseph Chamberlain, of Salem Chapel, Leicester, knowing of her anxiety and concern, invited her to accompany them to hear their revered and esteemed minister, which she did. She discerned in the testimony of that highly-honoured servant of the Lord something which seemed to suit her need, and of which she had not heard before.

The work of the Lord in her heart was a gradual one, and she remained for about twelve months longer among her Wesleyan friends, and heard Mr. Chamberlain occasionally. At the end of that time she severed herself from their connection with great difficulty, as they held her tenaciously, and sought by every means to retain her in their midst. But the Lord's time to cause her to "come out from among them" had arrived, and in sovereign love He *brought* her out, and gave her a spiritual home and resting-place, where Christ in all His loveliness and perfection was sweetly set forth. The ministry of Mr. Chamberlain was made satisfying and precious to her soul, and from that time to the close of his ministrations she was never, except in cases of severe illness, or family trial, known to be absent from either the Sabbath or week-night services.

In the year 1827, she was married to a gracious young man named Thomas Hallam, who was also an intelligent hearer of Mr. Chamberlain. For the brief period of five years they lived as "heirs together of the grace of life," and then in the mysterious providence of a covenant God, he was removed by death. His end was one of holy triumph, and he was enabled to commit his beloved partner and only child into the gracious hand of his heavenly Father, speaking also with the utmost confidence of his little one unborn. He was fully satisfied that "the Lord would provide" for them all,—specially for the latter, the child of many prayers. In their case, the dear Lord has indeed proved Himself worthy of perfect trust and child-like reliance, and was manifestly "a Father to the fatherless and Husband to the widow."

Mrs. Hallam mourned deeply the loss of her husband, though the Lord enabled her to bear this and many other deep afflictions with submission. Her great desire after this trial was that she might "owe no man" anything, and though almost her entire means of support was removed when her dear husband was taken away, the Lord was her Helper. His long and severe illness materially reduced that which would have remained to enable her to carry on her little business. Kind and sincere friends came forward, and proffered pecuniary assistance for this purpose, telling her that if unable to repay she was welcome to the same. To the

praise of the glory of His grace Who has said concerning the righteous, "He shall call upon Me, and *I will* answer him; I will be with him in trouble; I will deliver him and honour him," it *must* be confessed, irrespective of any personal feelings, that the Lord so appeared for His departed servant in every extremity, that she was enabled to repay in full all that the almoners of His bounty so kindly placed at her disposal, and fulfilled her desire to her latest breath.

This is mentioned as one of many evidences of the unceasing concern and ever-watchful care of her covenant-keeping God over her throughout a life, the tribulations of which were neither small nor few.

In the year 1835, she was admitted a member of the church worshipping in Salem Chapel, Leicester, and through the Lord's mercy and goodness was never detained at home from partaking of the ordinance of the Lord's supper there while her beloved minister lived. Almost invariably these were seasons of spiritual refreshing and enjoyment to her soul.

It may here be stated that, though the ministry of Mr. Chamberlain was from the first hearing of him made a means of support and comfort to her, it was not until shortly before joining his church that the Lord brought her into the full liberty of the gospel. This was a season never to be forgotten by her. The word preached was from Psalm xxxvii. 11. The footsteps of the flock were so set forth that she was enabled to trace her own experience therein, and her soul brought to delight itself in the "abundance of peace," procured and proclaimed by the God-man Mediator, as she realised her own personal interest in the glorious work. The goodness of the Lord manifested through the instrumentality of His servant, caused her to value him very highly for his work's sake, and though in after years it was her gracious privilege to hear several other ministers with both pleasure and profit, she understood well the words of the apostle, when writing to the Corinthian church: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." The memory of her spiritual father was ever dear to her. Very frequently she would quote remarks which had been useful and precious to her, and rejoice in having been "enabled to gather fruit unto eternal life." Indeed, she mentioned the ministry of that dear saint within a few days of her death.

She was not a stranger to those changes peculiar to the *God-fearer*, but oft had to mourn beneath the weight of a body of sin and death. Seasons of spiritual darkness and depression were often

appointed to her, and then she longed and sighed for a fresh revelation of Christ to her dissatisfied soul, and again and again He visited her with His salvation.

It would enlarge this simple narrative far beyond the intended limits to enter into the details of her history, either in the spiritual or providential view thereof, so we would simply remark that as the infirmities of age increased, she gave up housekeeping, and spent her time with her two daughters, both of whom are married and have families. In the home of the younger she breathed her last.

She was apparently in her usual health until the morning of December 15th, 1882, except that during the last four or five years—having had several long and serious illnesses—she had grown gradually more and more feeble. Upon that morning she took her breakfast as usual, appearing even better than upon many former occasions; though she had been suffering with headache for two or three days previously, which however she attributed to biliousness, and to which she was occasionally subject.

The evening before, she had complained to a friend of a feeling of extreme weariness, but had a good night, and seemed refreshed, until about 10 o'clock in the morning, when a feeling of sickness and other uncomfortable symptoms appeared. She still thought it was only a bilious attack. During the day it was considered she had improved, but as night drew on it was observed that she was very prostrate, sickness returned, and the appetite was entirely gone. The prostration was so great that it was considered desirable for one person to sit up with her, and another to remain in the room; so it will be seen that, from the earliest stages of her illness it was quite impossible to talk to her beyond what was really necessary.

On Saturday afternoon she was seized with violent pain in the right side, and then consented to see a medical man, which she had steadfastly refused to do before. From that time she became aware that her end was approaching, and spoke of it with the utmost confidence. Once, on being told what a mercy it was to be kept firm to the end, she replied, "It is sixty-four years since I was first led to see what I was as a sinner, and to seek for pardon through my precious Saviour's blood. He is not likely to leave me now!" Shortly afterward she said, with great difficulty but much emphasis, "I know! I know! I know!" One who was intently listening then continued, "Whom I have believed." Inclining her head, with an approving smile, she answered, "Yes, that's it." After gathering a little more strength, she said, "I think I may say 'I have finished my course;' I can't say much

about having fought a good fight, but HE HAS FOUGHT IT FOR ME; and through mercy He has enabled me to keep the faith to the end!"

A hymn written on the last words of Samuel Rutherford was a special favourite with her. She learned the whole nineteen verses, by having it read to her almost daily during the last summer of her life; and would often quote portions as they suited the longing desires of her heart.

Repeating the verse—

"I've wrestled on towards heaven,  
'Gainst wind and storm and tide;  
Now, like a weary traveller  
That leaneth on his guide,  
Amid the shades of evening,  
While sinks life's lingering sand"—

Here she stopped and broke out, "Oh how often I have longed for the time to come when the last sands would sink, and have wondered when it would be!" She proceeded:

"Deep waters crossed life's pathway;  
The hedge of thorns was sharp;  
Now these all lie behind me;  
O for a well-tuned harp!"

"Yes," she added, "the world is behind me now. I am going home! Who can tell the joys that await me there!"

For years she had had an earnest desire "to depart and be with Christ, which is far better," but a short time previous to her illness was brought to a most patient waiting for the Lord's time to take her. This she spoke of to her friend Mr. Rolleston, and again to her children a few days before her death. She said the Lord powerfully impressed her mind with the words: "Let patience have her perfect work," and she had been drawn to ask Him to fulfil that in her soul's experience. Shortly after, He gave her this sweet word: "Be it unto thee even as thou wilt." She said, "I could hardly believe it could be for me, and replied, 'Lord as I WILL? Is it so indeed? Thou knowest my will is to come to Thee, but not as *I will*. Let it be *Thy will, Lord*. Let patience have its perfect work in me. I would not go home before Thy time. Heaven would not be heaven to me, unless it be *Thy will* for me to go. Oh no! Much as I wish it, much as I have longed for it—**THY WILL BE DONE!** Thou knowest, Lord, what a conflict I have had during the past year, with impatient longing to be with Thee: but now I desire to wait Thy time.....Blessed be His holy name for giving me this sweet frame!" She then paused to gather strength, and slowly and emphatically said, "'Now the God of all patience, after that ye have suffered awhile, make you

perfect, stablish, strengthen, settle you.' Yes, patience must be perfected in me, that is the grace that needs perfecting in me, and then He will take me to Himself." At another time she remarked how frequently of late she had rejoiced in that passage: "The gates of it shall not be shut at all by day, for there shall be no night there" (Rev. xxi. 25); and added, "He has said to me so many times, 'The days of thy mourning shall be ended,'" and then she softly murmured, "A little—little while, and He that shall come *will* come."

During this last short illness Mrs. Hallam appeared to speak but little, for when not suffering great pain she would often doze, but what she did say was dropped in brief but pointed sentences; sometimes a word or two was as much as she could express at once. As the following was quoted to her, "He shall enter into peace, they shall rest in their beds, each one walking in His uprightness," she said, "Yes, *Christ's uprightness!* That is what I am resting upon. HE is the Staff I am leaning upon!"

In the morning of the third day previous to death, while her countenance beamed with heavenly light, she said to those about her, "You cannot tell the joys I feel, He has given me such sweet manifestations of Himself, I cannot describe them." Then slowly waving her hand backwards and forwards she exclaimed, "This room is full—it is full of the odour of His precious name and love!" Later in the day, after lying silently for many hours, she summoned all her strength and energy, and said clearly and distinctly, "HE IS FAITHFUL TO THE END!" After this she never spoke in the same audible tone. Two days before her entrance into the realms of the glorified she said, "Death will not be suffered to detain me much longer—but I shall not go in this suffering—it will be taken away before the last.....O, the beautiful grave! made bright and sunny by my Saviour Who has gone before.

'Now the grave's a downy bed,  
Embroidered round with blood.'

Soon it will be said of me, 'In quiet sleeps our sister's dust.'

It was her blessed lot to realize the supporting hand of her covenant God in all her weariness and suffering, and she would exclaim, "How good of the Lord to bear part for me! O, praise Him! praise Him for it!"

Upon one occasion, when receiving nourishment, she rejoined, "Yes, the outer man needs it, but the inner man is full—full—wants nothing." When troubled much with the cough she would gently sigh to the God of her salvation, "Lord, if it please Thy sacred Majesty, temper the cough to my strength, or give me

strength for the cough;" and toward the close of each day would call upon those around her to praise Him for having given "strength for another day." Once only for a few moments was the enemy permitted to distress, which was evidenced by the cry escaping her, "O Lord, don't let the enemy come to me now, drive him away." The dear Lord heard, and put forth His power to save, and almost immediately she was calm and quiet again.

During the whole of the last week of her life she spoke with the utmost assurance of her approaching end, and rejoiced that she was going HOME! That sweet little hymn, commencing "I have a home above," well suited her, and she was specially fond of the fourth verse—

"The Comforter has come!  
The earnest hath been given!  
He leads me onward to that home  
Reserved for me in heaven."

Once she drew her youngest daughter close to her and said, "I've had the summons! He speaks to me: 'Enter thou into the joy of thy Lord.'"

Early in the morning of the day before she departed, she asked to have something repeated to her, when one near repeated the hymn by dear Joseph Irons, "What sacred fountain yonder springs?" The last verse seemed expressive of her own feelings—

"What theme, my soul, shall best employ  
Thy harp before thy God,  
And make all heaven to ring with joy?  
'Tis Jesus' precious blood!"

"Yes," she exclaimed, "it will be PRECIOUS BLOOD!" and added, "Repeat, the choir," alluding to another precious effusion from the same author, commencing "Hark! how the choir around the throne, adore their glorious King," &c.

After this she said, "I shall spend Christmas with HIM!" From that time she spoke but little and with very great difficulty, for the breathing was short, the mouth sore and swollen, and her strength growing gradually smaller; indeed, she was then in the article of death, but her strong constitution battled on some thirty-six hours longer. A very short time previous to her decease she was asked if the light was too strong for her. She opened her eyes, looked round the room, and replied: "No—I—can't—see—it—I—shall—soon—see—the—Sun—of—Righteousness—Unto—you—that—fear—My—name—shall—the—Sun—of—Righteousness—arise—with—healing—in—His—wings.....Enter—thou—into—the—joy—of—thy—Lord."

She spoke no more intelligibly, but gradually grew weaker and weaker; a few drops of nourishment were administered at intervals,

and she would put out her hands to be held by her beloved ones, then with her head reclining upon the shoulder of one of them, her ransomed spirit fled, and she was taken to be for "ever with the Lord," Whom she had loved so well. and with Whom she had so earnestly desired to dwell. Thus, as the evening shadows were falling, and at the close of the year (Dec. 23rd, 1882), this aged saint was delivered from the burden of the flesh, and safely landed upon that shore where sorrow, sickness, sin and death are known no more.

Her remains were "well laid in the grave" by her esteemed friend and spiritual companion, the Rev. W. L. Rolleston, in Scraptoft Church-yard, on Friday, Dec. 29th, 1882. He was almost the only minister with whom she was permitted to "take sweet counsel" and walk in Christian fellowship in her last days.

Her favourite hymn, which she had chosen many years ago—"What sinners value, I resign," &c.—was nicely sung, and her remains were lowered into their last resting-place to await that glorious time when "the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

In this brief narrative no comment need be added. May it serve to encourage the feeble and often faint-hearted followers of the Lamb, inasmuch as it testifies to the faithfulness, watchfulness, and unchanging love of a covenant God to His eternally loved people, many of whom doubtless will sigh, "Let me die the death of the righteous, and let my last end be like hers."

The Lord grant His blessing, for Christ's sake. Amen.

(Communicated by "K. B.," Leicester.)

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

"Why weepest thou? Whom seekest thou?"

High Pavement, Nottingham,

August 13th, 1855.

My dear Mrs. T.,



NCE again I take up my pen to greet you in the dear name of Him who was "anointed to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, and to comfort them that mourn: that they which mourn may be exalted to safety." I understand that your harp is on the willow; that you are a woman of a sorrowful

spirit at this time, and one of them that mourn because your enemy is provoking you sore to cause you to fret. I know not what is the cause of your present casting down, but your heavenly Father knows, and He has promised that He will not suffer you to be tempted above that you are able to bear, and that with every temptation He will make a way to escape. "Faithful is He that calleth you, who also will do it." You know David said, "When my spirit was overwhelmed within me, *then Thou knewest my path*,"—implying, that he did not know it himself; and Job said, "But *He knoweth* the way which I take, when He hath tried me I shall come forth as gold." And *when* was this? Why, it was just when he went forward and backward, to the right hand and to the left, in search of Him, but could not find Him; and yet he believed that the Lord knew all, and would bring him out of that hot furnace as gold. Ah! say you, but I fear I am NOT GOLD! Well, beloved, that may be because the dross is rising up, and you can see and feel nothing else. But the great Refiner sees differently, and I quite believe it will be proved that the end of a thing is better than the beginning. Many of the Lord's people have come into very dark and intricate paths in experience, but never was one left or forsaken, although many have often feared it, because of the corruptions within, saying, as David did, "I shall one day perish by the hand of Saul." But did he perish? and did God's promise fail? No; neither shall you. The Lord would not have showed you such things if He had meant to destroy you. It is to humble you, and prove you, "that He may do you good in your latter end;" and when He has shown you a little of what is in *your* heart, He will show you something of what is in *His* heart, even "thoughts of peace and not of evil, to give you an expected end." He will then reveal the everlasting love which has been fixed upon you from all eternity, and is now drawing you to Himself. Yea, you shall see such love flowing from your Father's heart, in the precious gift of His beloved Son, Whom He freely delivered up to the sword of justice and to the curse of the law for your sake, that, though you find within nothing but abominations, and without nothing but sin and shortcomings, and feel yourself just full of wounds and bruises and putrefying sores, yet with His stripes you shall be healed, experimentally in His blood you shall be cleansed, and in His righteousness justified. Hear what He says: "O Israel, thou hast destroyed thyself, but in Me is thine help."

You may be now learning something of the depth of your malady, but it will only enhance the blessing of the cure. "The deep of your misery calls unto the deep of His mercy," and it shall not call in vain. Satan, the devouring lion, may be roaring against you; he may open his mouth



upon you ; but the Lord will not leave you in his power. The Good Shepherd will deliver you, even if you feel broken and mutilated, as if there were only part of you left, like "two legs, or a piece of an ear." (Amos iii. 12.) Whatever the enemy touches, he shall not touch your life, for that is "hid with Christ in God ;" and the word has gone forth, "See that thou touch not his life." Oh ! my dear friend, I have felt his fearful power. There was a time when I felt as if I was in his mouth ; but he was not permitted to close it upon me. The Lord graciously delivered me, and I live to encourage others to "hope in His mercy." I have also known what it was to travel through the wretched wilderness of my own heart, and learn something of its corruptions—feeling hard, cold, barren, prayerless, and everything else that is hateful. Oh ! it was like that dreary land mentioned in Jeremiah ii. 6, and it felt so solitary, as if none else could be there : "They wandered in the wilderness in a solitary way." But one eye was watching, though unseen ; one arm was supporting, though unfelt ; and at length, as the Sun of Righteousness, He arose upon my sorrowful soul, and "turned the shadow of death into the morning." Then I wanted to fly away from these lowlands of sorrow and be at rest in His bosom for ever. But He said, "Go back, and tell thy friends and neighbours how great things the Lord hath done for thee, and hath had compassion upon Thee." Many years have passed since then, but I have not yet spoken half enough of His wondrous love, and so come to you to say, "He hath delivered, He doth deliver, in Whom we trust that He will yet deliver." You cannot be more gloomy, helpless, hopeless, and unbelieving than I, and He who "hath delivered me from so great a death" will deliver you also. "His arm is not shortened that it cannot save, nor His ear heavy that it cannot hear," and if your iniquities have separated between you and your God, the precious blood of Jesus will cleanse them all away : "For He hath made Him to be sin for us, Who knew no sin ; that we might be made the righteousness of God in Him." (2 Cor. v. 21.) And He says : "Look unto Me, and be ye saved."

You know the bitten Israelites were not healed by looking at their wound, but at the brazen serpent, which was a type of Christ ; and so, while you are pouring over your sins and yourself, you will only sink lower. "Looking unto Jesus" is the way of deliverance. "They looked unto Him and were lightened, and their faces were not ashamed." Perhaps you say, "But I cannot, He is hid from my view." Well, listen to poor Jonah : rebellious as he was, he was noble here. He knew the Temple was a type of Christ, and he knew his sin was the cause of his being

separated therefrom and cast into the depths; but for all this, though he could not look *at* the Temple, he would look *towards* it —“Then I said I am cast out of Thy sight; yet I will look again toward Thy holy Temple.” And he was brought up from those depths, singing, “Salvation is of the Lord.” Oh! my beloved, seek to be looking Christ-ward, and it shall not be in vain. Whatever be your case, this is the way of relief, and from this way Satan will mightily struggle to keep you, knowing that thereby he will be overcome. The cross and blood of Jesus are more than a match for him; and when the vilest or weakest sinner shelters there, his fiery darts are quenched and the prey is delivered. May the blessed Spirit enable you to look forth with the eye of faith to the Lamb slain, and to come away from self, and creatures, and all besides to Jesus—“To Whom coming, as unto a Living Stone.” Oh! come away; come, come to Jesus. “He will in no wise cast you out.” “The Spirit and the Bride say, come;” and by the Father’s drawings you shall have power so to do, for “He giveth power to the faint, and to them that have no might He increaseth strength.” This is “the way of life” which “is above to the wise to save from the snares of death beneath.” Our minister told us the other day that it is often with the coming sinner as in Luke ix. 42: “While he was yet a coming, the devil threw him down, and tare him.” Perhaps it has been so with you. But the healing came notwithstanding all. Wherefore, be encouraged, for it is written again: “He sent His word and healed them, and delivered them from their destructions.” And is not unbelief one of the destructions of our peace? and is not your heart crying, “Lord, I believe, help Thou mine unbelief?” Oh, that it may please Him to help you with a little help by these poor lines. It is nothing with Him to help with many, or with the feeblest of all. He has chosen the mean things and base things for His service, or I should have no hope.

Please excuse all defects. Oh, that I could so speak of the worthy Lamb as to set your heart on fire with love to Him and longing after Him, that you might keep following Him, like those blind men who, when told to hold their peace, cried out the more a great deal, “Jesus, Thou Son of David, have mercy on us.” He granted their request, and He will yours. His delays are not denials. One has well said: “If Christ seem to keep His door closed against you, it is not to shut you out, but only to make you knock the louder.” Oh, we do our precious Jesus great wrong in our hard thoughts of Him because He does not answer immediately. “Lord increase our faith.”

Adieu, dear friend. The Lord bless you, and in His Own time

strengthen, stablish, and settle you. With kind love in our adorable Emmanuel, I remain, though most unworthy,

Yours affectionately,

PSALM XII. 5.

RUTH BRYAN.

## PURE GOLD FROM PURITAN AND OTHER MINES.

**OUR LUSTS ARE CORDS.**—Fiery trials are sent to burn and consume them. Who fears the flame which will bring him liberty from bonds intolerable?—ANON.

**GRACE ALWAYS HUNGRY.**—Take away a toy from a child and give him another, and he is satisfied; but if he be hungry no toy will do. As new-born babes, true believers desire the sincere milk of the word, and the *desire* of grace in this way *is* grace.—JOHN NEWTON.

**THE ESSENCE OF INFIDELITY.**—Infidelity is nothing else but a pride of the understanding, an unwillingness to submit to the truths of God, that makes so many professing themselves wise to become such fools as to deny the Lord.....and dispute the divinity of that Eternal Word, in Whom they live and move and have their being.—G. WHITEFIELD.

**CARNAL SECURITY.**—What sure work did the king of Jericho think he had made. He blocked up the passages, barred up the gates, defended the walls, and did enough to keep out a common enemy. If we could do this to our spiritual adversaries, it were as impossible for us to be surprised, as for Jericho to be safe. Every carnal heart is a Jericho shut up. God sits down before it, and displays mercy and judgment in sight of the walls thereof. It hardens itself in a wilful security, and saith, "Tush! I shall never be moved."—BP. HALL.

**THE DEVIL'S FAITH.**—I believe there are thousands that call themselves Christians that do not believe a thousandth part of what the devil does. The devil believes more than an Arian; for he does not believe Christ to be God. The devil says, "I know whom Thou art, the Holy One of God." The devil will rise up in judgment against him. He believes more than a Socinian, who believes Jesus Christ to be no more than an extraordinary man; and he believes more of Jesus Christ than thousands of professors do who are neither Arians nor Socinians.—G. WHITEFIELD.

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**BRIGHTON** (Church Street)—  
*Providence*.....  
*West Street*.....  
**BURTON**—Jirch Chapel.....  
**CANNERSWELL**—Grove Chapel...  
**CHICHESTER**—Providence.....  
**CHIDDLINGLY**—Little Dicker  
**EASTBOURNE**—Queensd. Pl.  
*(late North St.) Chapel*...  
**FIVE AIN DOWS**.....  
**HACKNEY**—Devonshire Road  
*Trinity Chapel*.....  
**HAILSHAM** (Baptist).....  
**HERTFORD**—Port Vale.....  
**LEICESTER**—Salem, Free-  
*school Lane*.....  
**LEWES**—Jirch.....  
**LEWISHAM**—College Park  
*(Baptist)*.....  
**LONDON**—(Clerkenwell)—  
*Woodbridge*.....  
*Regent Street, City*  
*Road*.....  
*(Staining Lane)—*  
*Graham Street.*  
*Gillespie Road.*  
*Highbury Vale.*  
**MARGATE**—Mount Ephraim  
*Thames rd. Baptist Chapel*  
**NEWARK-UPON-TRENT**—Jirch  
**NEWWOOD**—Lower (Elm  
*Grove)*.....  
**PRESTON**—Rye—Nunhead  
*Green Baptist Chapel*.....  
**RENGATE** (Mead Vale)—Jirch...  
**REDSBORO** (Dorset) *Providence*  
**STAPLEFELD**—Mr. Hayward's H  
**STURBRIDGE**—Ebenezer.....  
**WADSWORTH**.....  
**WALSLEY**—Magdalen.....  
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BEDWORTH—Eura .....	Services on Lord's Days
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BRIGHTON—Egremont Lodge...	Lord's-day at 11 and 7.
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DORKING—Public Hall .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
FAVERSHAM—Assembly Rooms .....	4th, Mr. FELLOWS; 11th, Mr. JONES; 18th, Mr. DENSHAM; 25th, Mr. JENNER
GRANTHAM—Calvinist Chapel .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., BRIDGLAND; 4th do., Mr. BROWN
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VOL. XVII., NO. 194.]

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**FEBRUARY, 1886.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,

PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All Advertisements, Correspondence, and Remittances to be addressed to the Editor,  
Eastbourne, as early in each month as possible.

All POST-OFFICE ORDERS to be made payable to A. J. BAXTER, Eastbourne.

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HOULSTON & SONS, 7, PATERNOSTER BUILDINGS.

NEW YORK, U.S.: J. AXFORD, 337, WEST 16TH ST.

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**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, *per* Editor, with thanks, up to Jan. 24th: For 1884—Mr. T. Whittle, £1 1s. Mrs. Ogden, £3 8s. Mr. Whitbourn, £1. For 1885—M. P., 5s. Mrs. Stevenson, 5s. Mrs. Wenham, 2s 6d. Mr. H. Ford, £1 1s. Mr. T. W. Burnham, £1 1s. Mr. W. Billenness, £1 1s. Mr. A. Richardson, 10s. R. L., 8s. 4d. Mr. T. Gatehouse, 7s 6d. E. W., £2. Mrs. R. Wood, £1 1s. Mrs. E. H. Hill, £1 1s. Mr. W. Fryer, 5s. Mr. G. Golding, £1 1s. Mr. E. W. Golding, 10s. 6d. Mr. C. Martin, 10s. 6d. Mr. G. Oakshott, 7s. 6d. Mr. R. Spence, £1 1s. A Friend, 2s. 6d. Mr. R. Wilson, £1 1s. Mrs. Morris (Leamington), 7s. 6d. Miss Morris (do.), 10s. Mr. W. Ford (Portsea), £1. M. O. M., 10s. J. B., £1 1s. Mr. J. Gorringe (for 1884), 10s. 6d. Mr. B. F. Meadows, 10s. Mr. G. Churchill, £1 1s.

The Monthly Meeting of the Committee will be held (D.V.) at Jireh Chapel, Lewes, on Monday evening, February 9th, 1885, at 7 o'clock.

**N.B.—OUR CORRESPONDENTS** will oblige by remembering this is the shortest month, and forwarding all communications about Three Days earlier.

**WE HAVE RECEIVED 23/-** in P.O. Cheques in a blank sheet of paper. Our kind donor will please write and say how we are to use it.

**WE HAVE TO THANK** an unknown friend for the old copy of *Two Sermons by Toplady*, each being a splendid specimen of that celebrated preacher's grace and gifts. We also acknowledge a reprint of Dr. Dell's able discourse on the *Trial of the Spirits*, as addressed to the University congregation in Cambridge. It ought to be widely circulated, but neither its price, nor the publisher's name is given. We cannot but think that were it more known many would desire a copy. Space compels the omission of Reviews till next month.

**AGED PILGRIMS' ASYLUM, CAMBERWELL.**—"The Jubilee Year."—To the Editor of the *Gospel Advocate*. Dear Sir,—At a recent Meeting of the Local Committee held at the Asylum, the following special resolution was unanimously passed:—"That in anticipation of the coming Jubilee of this Asylum—being the first Home in connection with the Society—the Secretaries conjointly be asked to prepare the Jubilee Report, giving a concise, historical account of the rise and progress of the Institution and the work carried on therein—And that this Committee take into consideration at an early date, the necessary arrangements for celebrating this auspicious event." In accordance with this resolution, such a report as intimated is being prepared—but I shall be glad if any friends can send me any facts bearing upon the early history of this Asylum—any mementos of those who took a lively interest in its erection and early progress. Such favours on the part of any will be highly esteemed by

Yours faithfully, WM. JACKSON, Secretary of the Asylum.

29, Marlborough Road, Upper Holloway, London, N.

Office:—83, Finsbury Pavement, E.C.

We reprint by special request the following appeal from Pastor Chiniquy, as addressed to the Editor of the *Protestant Evangelical Mission*, trusting it may lead to some help being accorded in the production of his remarkable book.

*St. Anne, Kankskee Co., 3rd, October 1884.* My dear Sir,—The book, "Fifty Years

in the Church of Rome," for which you have so kindly sent your subscription of five dollars, is three-quarters printed. But as I am absolutely unable to finish it, without running into debt for an amount for which I cannot conscientiously assume the responsibility, I respectfully ask from you a new favour.

Please accept three chapters of that book, addressed to you by this day's mail, and give them, to be read, to those of your friends who take an interest in the Roman Catholic controversy; and be kind enough to ask them to give me a helping hand, as you have done by sending five dollars for this volume, which they will surely have early next year.

Rome does not conceal her determination to conquer Great Britain and the United States. The progress she makes in England, through the disguised Jesuits, under the name of Puseyites, or the High Church Party, is a cause of deep anxiety to the disciples of the Gospel all over the world. And the rapidity with which she has taken possession of Baltimore, New York, New Orleans, Cincinnati, Milwaukee, St. Paul, St. Louis, San Francisco, Mobile, Savannah, Chicago, &c., &c., must show to the Christians of every clime that the hour is come when every one of them must be a soldier, to fight for his religious liberties, if he does not soon want to become the powerless and degraded slave of the Jesuits and the Pope.

Why is it so few, to-day, dare to fight Rome? It is because she is not known for what she is. She walks among you with a Christian mask on her face. She does what the Rebels did many times during the last civil war: she conceals her own colours, and borrows yours, when approaching you, in order that she may give you the deadly blow before you are on your guard.

Rome will cease to be strong and dangerous the very day her mask falls to the ground. *This* is what has induced me to consecrate more than ten years of my life, under the eyes of God, to show that Romanism means a state of intellectual and political slavery, as well as a moral degradation, such as the world hardly witnessed in the old days of Paganism.

In this book you will see, as you never saw it, how Rome hates the Word of God, enchains and kills the intelligence of the youth in order to rule him as a brute when he is a man. You will see the unsuspected moral degradation of those Priests, Nuns, and Monks, who seem such models of Christianity that many Protestants trust to them the education of their children.

Through this book you will understand better than ever the words of Lafayette: "If ever the liberty of the American Republic is destroyed it will be the work of Roman Catholic Priests." And you will learn that the murder of Abraham Lincoln, as well as the last civil war between the North and South, was the work of Rome. In this book you will learn how to fear and hate Romanism; at the same time that you will be taught how to love and pity the poor blind Roman Catholics.

I also hope that this book will teach you more and more the infinite mercies of God towards man in the marvellous way He has, day after day, brought me and my people out of the land of Egyptian servitude to the Land of Promise. Truly yours, C. CHINIQUY.

WE HAVE JUST HAD BOUND the only two remaining copies of the first volume of the *Gospel Advocate* (1869), containing an exposition of the *Parable of the Talents*, beside many other interesting articles. May be had Post Free of the Editor for 3s. 4d.

N.B.—OUR ANNUAL SUBSCRIBERS will oblige by forwarding their subscriptions as early as possible, all being *prepayable*.

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Will be held (D.V.) at

### CAVENDISH PLACE CHAPEL,

EASTBOURNE,

On MONDAY EVENING, FEBRUARY 23rd, 1885.

When the Report for the past year will be presented, and certain Resolutions be submitted for approval. Various Ministers are expected to be present, and Address the Friends on the occasion. Committee meet at 6.15.

Chair to be taken at Public Meeting at Seven o'clock.

Collection at the close in aid of the Funds.

**BLOOMSBURY CHAPEL, COMMERCIAL ROAD, LONDON.**—On

Thursday Evening, February 12th, a Sermon on behalf of this cause will be preached (D.V.) by Mr. A. J. BAXTER, of Eastbourne. Service to commence at 7 o'clock. Collection in aid of the Funds.

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**A RESPECTABLE SINGLE PERSON** (aged 45), would like a Situation as housekeeper and needlewoman in a private family or public school. Good references. Address, Miss Gilbert, 27 Queen Anne's Gate, Westminster, S.W. Special reference permitted to the Editor of the *Gospel Advocate*.

**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.**—**MR. C. BRIDER**, OLD GAOL CHAPEL, SALISBURY, Wilts, will be glad to receive donations from all lovers of free-grace in books and money, to help in the work of disseminating Gospel truths among our British soldiers and sailors.

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**THE ODOURINE SPECIAL PACKET.**—A LARGE BOX of ODOURINE TOOTH POWDER and a LARGE BOTTLE of ODOURINE MOUTH WASH sent free by post to any address in the United Kingdom for TWENTY-SEVEN STAMPS.—Send to J. SHIPLEY SLIPPER, DENTAL SURGEON, 37, HIGH HOLBORN LONDON, W.C. Testimonials from Ministers and others gratis and post free on application.

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## MYSTERIOUS BUT TRUE SATIETY.

*"Jesus said unto them, I am the Bread of Life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst."*—John vi. 35.

**P**ARADOXES abound in Holy Writ, and are confirmed in every believer's experience. Apparent contradictions meet us everywhere, both in Grace and in Providence, in the church and in the world, perplexing human reasonings and taxing all the power of a living Faith. But out of all this seeming confusion there arises the manifestation in all its clearness of that precious declaration : "The words of the Lord are pure words ; as silver tried in a furnace of earth, purified seven times," Psalm xii. 6. The words of Inspiration survive every test. The most intense heat of hostile criticism, of wavering credence, of despairing doubt, only serves to render the brightness of their lustrous purity the more conspicuous in their every utterance.

The words of the Lord Jesus which form the subject of our present thoughts, will not be open to challenge on the part of His believing people, but they are certainly enigmatical to many of them. That He, as the "Bread of Life," is ALL-SATISFYING, admits of no doubt. The Divine *quality* of the food (as that "which came down from heaven") is unhesitatingly accepted. But it is the *quantity* which lies open to misapprehension. The prayer, "Lord, evermore give us this Bread," may ascend from every renewed soul ; but is it ever so answered that there is no more any potent influence from the "ALL that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life" ? Who dare affirm this ? When a regenerated and richly-anointed Paul declares that in him, that is, in his flesh there still dwells "no good thing" ; when he has to bewail "the law in his members warring against the law of his mind, and bringing him into captivity to the law of sin" (Rom. vii.), who that knows by a feeling experience what human nature is, dare say it is not so with himself also ?

And here is the moot point. He who has been quickened by the Spirit and convinced of sin, has ever, in the Lord's time, been favoured with a revelation of the dear Redeemer's suitability and all-sufficiency, and been constrained to *come* unto Him for cleansing, justification, and "the Bread of Life." As a believer in His

Person, work, offices, and fulness, such a soul has been led to look to Him for everything. But has he never *hungered*—has he never *thirsted* afterwards? Taken in a superficial manner, Christ's words would seem to affirm that he could not. Now supposing the Saviour by the "hunger" and "thirst" to signify that which is *carnal*—has the soul who has been permitted to *feed* on Him, never more hankered after the fish, melons, onions and garlic of old Egypt, and for a season almost preferred them to the God-given Manna? Has it never, after drinking at the Fountain-Head of Life, been in spirit "in the way of Egypt, to drink the waters of Sihor, or in the way of Assyria, to drink the waters of the river" (Jer. ii. 18)? Has earth lost all its fascinations, and the flesh all its attractiveness, thenceforth and for ever? But one answer can be returned to these questions. It is negative.

But did the Lord Jesus mean a "hunger" and "thirst" which are *spiritual* in their nature? If so, Did He imply that such a constant supply would be ministered to all who *came to* and *believed in* Him, that they should never have to lament their lack of spiritual food, but without intermission should be like Naphtali, "satisfied with favour, and full with the blessing of the Lord"? If such was His meaning, WHERE are they to be found who have *come to* Him? WHERE are they who have *believed in* Him? We meet with no such persons in the written word. The Psalms abound with triumph and praise, and so they do with sore conflict and complaints. The most indulged of patriarchs, prophets and apostles had not only their Elim, but their valley of Baca. And if we call to mind illustrious ones of modern date, and speak of a Toplady, a Hawker, a Swaine, or Steele; if Huntington for 40 years feared death no more than his nightcap, all that these eminent saints enjoyed, and wrote under the sacred feeling of enjoyment, must not be understood as being to the exclusion of the MANY "days of darkness," which few if any escape.

Let it then be admitted that many of the Lord's people from the time of their receiving by faith the rich appropriation of Christ's saving merits, have been privileged often to feed on Him as "the Bread of Life," and to walk in frequent communion and fellowship with the Father and the Son, displaying a consistency and spirituality of mind beyond all comparison with the condition of

many of their fellow-heirs in grace ; as, for instance, Samuel Rutherford, Ruth Bryan, &c., yet even these have not been without their periods of fasting, wherein both *hunger* and *thirst* have afflicted their souls, and neither a morsel of the Divine Manna, nor a drop of water from the Well of Bethlehem by the Gate, was obtainable. And in the face of this how do the Redeemer's words stand good : "He that *cometh to Me shall never HUNGER* ; and he that *believeth in Me shall never THIRST*" ?

The Original here affords us a little help. There, "*he that cometh*" is found to be capable of being more plainly read, "*he who is coming*," and "*he that believeth*," "*he who is believing*." Nor does this do violence to the authorised translation : for that really means the same in its rendering of the *present* participle. And we thus have special stress laid by Christ on a *present action* while it *continues* in operation ; and our Lord appears thereby to indicate what is the happy portion of those who by faith are engaged with ardent desire in *approaching* Him, and who with affection are *abiding* in Him. For the time being they "neither hunger" nor "thirst : " *i.e.*, after carnal things. While led captive by His charms, and held under the all-powerful influence of the Holy Spirit's sanctifying grace, everything is subordinate to the One Object of their love—"Christ is all and in all." A verse of Watts, very aptly expresses the sensation thus produced in the soul :—

" While we are held in Thine embrace  
There's not a thought attempts to rove ;  
Each smile upon Thy beauteous face  
Fixes, and charms, and fires our love ;"

while Hart (never behind in an experimental description) affirms the effect of Jesus visiting him "with His mighty love" to be this :

" Nothing but Jesus I esteem ;  
(My soul is then sincere) ;  
And everything that's dear to Him  
To me is also dear."

Hence it is certain that while "the Bread of Life" is being fed upon by a *hungry* faith, and "the Water of Life" is being drunk by a *thirsty* faith, the daintiest morsels earth can set before the soul, though garnished in the most sumptuous forms, have no power to excite desire and to seduce the heart from its infinitely richer dainties.

"He who is coming" and "he who is believing," are therefore descriptive terms, applied to the elect of God, as drawn by the Father (through the work of the Spirit) to Christ, under the true sense of their need of all He has in "His fulness" to bestow. The two expressions also seem to denote the lower and higher degrees of faith. "He who *is coming*" is surely a believer; for "he that cometh to God must believe that He is, and that He is a rewarder of all them that diligently seek Him," Heb. xi. 6. And "without faith" there is no proper apprehension of Who the Saviour is, or what He has done, suffered, or possesses on behalf of those who *come* unto God by Him. But the *coming* sets forth the drawing near of the soul in its necessity in order *to obtain*; while the "*believing*" may indicate the blessed *realisation* of an interest in Him, and the abundant receiving from His fulness "grace for grace." The one is the asking, seeking, knocking; the other is the receiving, finding, and having the door of mercy opened. It is "the desire accomplished," which by its sweetness enables the soul to say,

"O my Jesus! Thou art mine,  
With all Thy grace and power!  
I am now, and shall be Thine  
When time shall be no more!"

Nevertheless each of these characters has his periods of spiritual declension and indifference. The seeker is not always "hot" in the pursuit after "the knowledge of salvation by the forgiveness of sins." The indulged believer is prone to forget for a season his first love, and then both *hunger* and *thirst* of a carnal nature ensue, to more or less extent, until the Spirit inspires afresh the soul to run with enlargement of heart in the Way of the Lord's commandments—which WAY is CHRIST alone: for out of Him every command is unfulfilled, and every act of obedience stained with imperfection and dyed with sinfulness. And with the renewed "*coming to*" the Saviour; with the revived power of faith to "*believe in Him*," the *hunger* and the *thirst* for anything contrary to the Divine pleasure ceases; neither do they with their concupiscence trouble the child of God, until his eye is again removed from Christ, and he ceases to feed on Him as the Bread of Life. Moreover, in the very act of seeking Him there is a secret satisfaction. SATIETY is indeed a great word: but it implies no more than what is promised: "My

people shall be satisfied with My goodness, saith the Lord," Jer. xxxi. 14. "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures," Psalm xxxvi. 8. "Ye shall eat in plenty and be satisfied, and shall praise the name of the Lord Who hath dealt wondrously with you," Joel ii. 26, &c., &c.

These, and many other portions proclaim the completeness of that spiritual gratification; that fulness to repletion which is the sacred portion of the Lord's people while feeding on and drinking from the superabounding grace in the Son of God. There can be no exception to this holy entire satisfaction. "He who is *coming* to Me shall NEVER hunger; and he who is *believing* in Me shall NEVER thirst. Observe, the "NEVER" is strictly limited to the *act* and *time* of COMING and BELIEVING: for this is when "the Spirit of grace and supplication" is inspiring the comer, and when He, as "the Spirit of wisdom and revelation in the knowledge of Christ" is constraining the believer. But O how rarely, we fear, do these Divine influences bear sway in the hearts of the Lord's people in our age! "The cares of this life and the deceitfulness of riches" are too generally prevalent to admit of that holy jealousy of the Lord's honour, and that holy aspiration for His presence, smile and blessing, which exclude all meaner things. The widespread *hunger* after the world's dainties; the *thirst* for its attractions, show only too plainly everywhere that there is little of the daily *coming* to Christ, as the only source of bliss, and little of the enjoyment of what He is *by faith*. The soul is starving while the mind is revelling in vanity. And while this is so, the most eulogistic language with respect to Christ may be uttered in the pulpit and expressed by the pen, but it falls flat and heavy on the dull ears and deadened feelings. To *hunger* and *thirst* after that which is carnal is to be void of appetite for Christ; and at best it is but to feed on "husks," rather than on "the finest of the wheat and honey out of the Rock." So, on the other hand, to be permitted to "eat the flesh and drink the blood of the Son of Man," is to have the appetite spoilt for all that earth affords.

It shall then ever prove to be for the true happiness of the Lord's people to be following on to know the Lord. And when by faith they are enabled to recline on the bosom of everlasting love, and to hear "the Chiefest among ten thousand" say, "Eat, O friends;



drink, yea, drink abundantly, O beloved," then shall their solid satisfaction exceed all that could be anticipated: for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God," 1 Cor. ii. 9, 10. And with this the words of the poet agree:

"When I can say, My God in mine;  
When I can feel Thy glories shine;  
I tread the world beneath my feet,  
And all that earth calls good or great."

May it please the Holy Quickener to exert His power in the hearts of writer and readers, that by living and abiding union with Christ that MYSTERIOUS BUT TRUE SATIETY may be granted which shall enable each to say,

"Jesus is all I wish or want;  
For Him I pray, I thirst, I pant;  
Let others after earth aspire;  
Christ is the treasure I desire."


So prays,

THE EDITOR.

### GOOD WISHES AND ADVENT REFLECTIONS.

Reigate Rose Bank, Jan. 6, 1885.

Dear Mr. Baxter,

 IN enclosing our annual subscription for the G. A. M. Fund, we desire to thank you for your excellent article and good wishes in common with others so specially addressed; hoping and humbly trusting we are of the "scattered, yet gathered ones of the one flock under the One Shepherd"; and that as such we may realise "a happy new year in the Beloved," as addressed "to all that love Him in sincerity."

Our heart's desire at this time is truly and prayerfully to reciprocate the same, with our united kindest regard and Christian love to you and yours.

In wishing for you a new year's blessing, the request of Achsah, Caleb's daughter, drops sweetly into my mind, which we trust may prove a word in season: seeing "A man hath joy by the answer of his mouth; and a word spoken (or written) in due season—or, as it reads in the margin, *his* season—how good is it" (Prov. xv. 23).

The Lord grant you Othniel's victory, and thus to possess Achsah's precious dowry, who said unto her father, "Give me a blessing; for thou hast given me a south land" (Eastbourne to wit). But this alone did not satisfy her; neither will it our dear brother and beloved editor of the *Gospel Advocate*. "Give me also springs of water"—such as our dear Saviour gave to the woman of Samaria. "And he gave her the upper and the nether springs" (Josh. xv. 16-19). "Counsel in the heart of man is like deep water; but a man of understanding will draw it out" (Prov. xx. 5.)

We trust during the late so-called "festive season" yourself, as well as the church of God under your pastorate, have been able to say with the disciples of old, "We have found Him of Whom Moses in the law, and the prophets did write, Jesus of Nazareth," John i. 45—the Christ of God, as confessed by Peter (Matt. xvi. 15, 16): "Thou art THE Christ, the Son of the living God." To which confession the dear Lord at once affixed this seal: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." He is the I AM, that Rock Moses wrote about in Deut. xxxii. 1-4: "Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop as the rain; My speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth, and without iniquity, just and right is He." Also, He is the "I am He," of whom the prophet Isaiah (xxviii. 16) writes: "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious corner Stone, a sure Foundation; he that believeth (or, buildeth thereon) shall not make haste." But by sure and slow degrees, and in due time, the Master Builder will gather His stones (chosen "from before the foundation of the world" in His eternal mind, purpose, and counsel) out of the quarry of fallen, ruined human nature: hewing them out, as saith the prophet Hosea (vi. 5): "Therefore have I hewed them by the prophets; I have slain them by the words of My mouth; and Thy judgments are as the light that goeth forth." "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding place," &c. (Isaiah xxviii. 17).

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the

plummet in the hand of Zerubbabel, with those seven ; they are the eyes of the Lord, which run to and fro through the whole earth" (Zech. iv. 9, 10). This is the Stone ; this is the Rock that Peter, and the Rock that Moses and the prophets wrote about : " Upon which I will build My church ; and the gates of hell shall not prevail against it " (Matt. xvi. 18). Peter has afterwards something more to say about this mystery, that had been hidden for ages : " Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings ; as new-born babes desire the sincere milk of the work, that ye may grow thereby ; if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively (or living) stones, are built up a spiritual house," &c. (1 Peter ii. 1-5).

" For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in Whom all the building fitly framed (or joined) together groweth unto an holy temple in the Lord : in Whom ye are also builded together for an habitation of God through the Spirit " (Eph. ii. 18—end).

Oh my dear brother in Christ, and fellow-labourer in His vineyard, what solemn times we are living in ! Do you not realise something in common with the shepherds of old that kept " watch over their flocks *by night* ? " And is not the so-called " light " of our day " the darkness " that should cover the earth, and the " gross darkness " of the people ? when Satan as an angel of light should be " loosed for a little season," just before the time of the end should come upon the world " as a thief in the night " ! To my mind it looks very like it, as I stand on the walls of Zion sounding the trumpet of alarm, under the anointing eyesalve of God the Holy Ghost. Of such eyes our Saviour said, " Blessed are your eyes, for they see ; and your ears, for they hear " (Matt. xiii. 13-16). For as it was with His own people the Jews in their latter days, so I believe it will be in the end of the Christian or Gospel dispensation. So that we should, as well as they, crucify the Son of God afresh, even as recorded in Acts ii. 36—38, without the like blessed results, seeing it is written (as we set before our little flock on New Year's eve, from 1 John ii. 18) : " Little children, it is the last time (or dispensation) : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time."

On Christmas morning we spoke from Luke ii. 12 ; after reading and expounding from Rev. xii., with some special preliminary remarks on verses 1-6 and 13 to end. After a few introductory thoughts we invited our readers to follow us in search of the "Man-child." "And this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger."

In accordance with dear Hart, which we quoted at length—"The Lord that made both heaven and earth"—we took our hearers at once to Gen. i. 1, and where we heard of Him no less than thirty-two times as, "God created," &c., "The Spirit of God moved," &c., "God said," &c., proving from 1 John i. 5 the truth of Hart's words :

"No less Almighty at His birth  
Than on His throne supreme ;  
His shoulders held up heaven and earth  
When Mary held up Him."

But space forbids my enlarging upon the subject ; suffice it to say, we "found Him of whom Moses and the prophets did write" most blessedly set forth to the eye of faith in the following scriptures, as we sought Him up and down therein—as exhorted thereunto by the dear Saviour Himself : "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," John v. 39. Hence we drew attention to Genesis iii. 15, through Abraham, David, &c., as the seed :—Psalm ii. 2—end ; Isaiah vii. 10—14 ; ix. 6—8 ; Jer. xxiii. 5, 6 ; xxxiii. 14—18 ; Dan. ii. 31—45 ; ix. 24 ; Zech. xii. 8—10 ; xiii. 1 ; Luke i., ii. ; Acts ii. 29—36 ; Rev. xii. ; xix. 11—16.

And now, my hearers (I observed), after finding and hearing so much of this Jesus, that was, and is, "the same yesterday, to-day, and for ever," what does it avail you, or me, if we do not find Him as God manifest in *our flesh* ; His Spirit witnessing with our spirit that we are born of God, and joint-heirs with Christ ?

We solemnly declared that, spiritually, we must one and all be virgin Marys, or hell would assuredly be our portion ; though Christ's birth and Christ's crucifixion had, as Paul says to the Church of Galatia, "been evidently set forth before their eyes"—the eyes of the natural understanding. No ; the word preached to profit must enter our hearts in the spirit and power of God the Holy Ghost ; Whose office-work it is to conceive and quicken the seed—the word of God, so that Christ may be formed therein the "hope of Glory"—the "Sun of righteousness" which is to "arise with healing in His wings"—the True Light, of which John the Baptist was the forerunner, and which none but God can command as the light "to shine out of darkness into our

hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. iv. 6, 7).

The "Babe" must be found in the manger of our hearts, or the Jesus born of a virgin at Bethlehem will avail us nothing. And it is here millions of souls, under gospel privileges and gospel light, I fear, will too late prove the truth of those words: "The heart is deceitful above all things," &c.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world" (1 John iv. 1-3).

Now let us for a moment take England. As a nation do we not one and all believe that Jesus Christ hath come in the flesh? Does possessing that spirit of illumination in the letter avail us, any more than the devils who confessed Him as the Holy One of God? We contend it means the "flesh" also of His mystical members, of whom Christ Himself saith by the apostle (Eph. v. 30): "For we are members of His body, of His flesh, and of His bones"; as Paul also declares (1 Cor. vi. 19, 20): "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Else, again, what is the meaning of "the treasure in earthen vessels," &c.? In short, where the Holy Spirit first *conceives* a spiritual knowledge of sin, and *quickens* the soul to feel with life divine the guilt and condemnation, there is Christ Jesus in the manger, lodged with the beasts. And He shall grow up from thence in wisdom, stature, grace, &c. "And this shall be a sign unto you": "Therefore the Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call His name Immanuel," Isaiah vii. 14. To the same import, we read in Rev. ii. 17: "He that hath an *ear*, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that hath it." Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Do not suppose for a moment I ignore or lose sight of the incarnation of God in Christ, as separate from His brethren, for righteousness and justification. But rather, as Paul puts it in Gal. ii. 19-21: "For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law (as a covenant of works) that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live *in the flesh*, I live by the faith of the Son of God, Who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." To the same import he writes to the church at Philippi (ii. 11, 12): "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye *have* always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will, and to do, of His good pleasure;" or free, and sovereign grace.

But, beloved brethren in Christ, "ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it—and that no lie is of the truth."—1 John ii. 20, 21.

Should you think in endeavouring to be concise, I have made the truth as it is in Jesus sufficiently clear, and worthy of a place in your valuable magazine, you are at liberty to do with it as seemeth you good, for the edification of the one body of which Christ is our glorious Head.

So that what is "sown in much weakness, may be raised in power" to the praise of Israel's triune God, the Father, God the Son, and God the Holy Ghost. Amen and amen.

Light of life so sweetly gleaming  
Down upon our troubled sea,  
With the love of Jesus beaming,  
Shine, shine on "Thee."

Light of life, that knows no fading,  
From all changes Thou art free;  
Holy light, that knows no shading,  
Shine, shine on "Thee."

Light of life in days of gladness  
To Thy radiance we would flee:  
Be our strength in days of sadness;  
Shine, shine on "Thee."

Light of life, all health bestowing,  
Lift we up our eyes to Thee;  
From the cross of Jesus flowing  
Shine, shine on "Me."

Affectionately and sincerely, Yours in Him, CALVIN MARTIN.

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UNION WITH CHRIST.—I live, but not I; it is my Beloved that liveth in me. I love myself, not with my own love, but with the love of my Beloved that loveth me. I love not myself in myself, but myself in Him, and in Him, and Him in me.—GULIEL.

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## KNOWLEDGE.

*"They shall all know Me, from the least of them unto the greatest of them, saith the LORD."*—Jeremiah xxxi. 34.



THE living children of God are blessed with an infallible and indulgent Teacher, and are favoured with a sound, scriptural and spiritual education. They know the worthlessness of all human learning, in things spiritual, heavenly, and divine. They lament their ignorance and forgetfulness, while they bless God for the painful, yet profitable lessons they have learned in the school of Christ.

They know themselves to be transgressors from the womb—sinners in thought, will, and act, deserving God's eternal wrath and indignation. In common with all the Spirit-taught I know it is so of a truth. Laden with sin, oppressed with guilt, trembling under the feeling sense of the curse and condemnation of God's holy law, with the sentence of death in ourselves, we sue for His mercy—we fear His frown. But, having begun His good work of grace in our hearts, He leaves us not to perish in the dreary regions of spiritual ignorance. He brings us into the enjoyment of pardon through the blood of our Surety, justification through the obedience of our Head, and acceptance in the perfections of the Beloved. Drawn by covenant love, emboldened by a living hope, and leaning by precious faith upon the Beloved, we enter into His chambers of love, communion, and spiritual privilege.

In these "heavenly places" we learn Christ, and are "taught by Him as the truth is in Jesus" (Eph. iv. 20, 21). Here we are prepared to encounter spiritual foes in coming days of adversity, and nights of temptation, when faith shall be tried, hope shall faint, and love shall languish: yet, even then a good understanding in the fear of the Lord will bear every strain brought to bear upon it by the opposing forces of earth and hell. Spirit-taught knowledge is never found in the natural understanding. See 1 Cor. ii. 14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned." All out of Christ are fools indeed, and "fools hate knowledge" (Prov. i. 22). The cry of the reprobate concerning God is, "Depart from us, for we desire not the knowledge of thy ways" (Job xxi. 14). Look at JEHOVAH'S charges against the ancient Jews: "Through deceit they refuse to know me" (Jer. ix. 6). How different the experience of God's living ones as expressed in the words of Paul: "That I may know Him" (Phil. iii. 10). This "knowledge is power," while those who are destitute of it are weak indeed. Yes, the weakness and help-

lessness of death are theirs. The more we are favoured with spiritual knowledge, the more we lament our ignorance and inability to attain to it. Look at David's confession: "Such knowledge is too wonderful for me; it is high I cannot attain unto it" (Psalm cxxxix. 6). The same is discovered in Paul's outburst of adoring wonder: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out" (Rom. xi. 33). Yet, where we fail in spiritual attainment, a faithful God accomplishes in spiritual communication. He has made ample provision for the instruction of His people in His everlasting purpose of grace. Turn to your Bibles and search this out for yourselves. May the Spirit of Truth guide and bless you in the search. God's provision for the education of His people is seen

I. IN COVENANT (Jer. xxxi. 33-34; Heb. vii. 10-12).

II. IN CHRIST (Matt. xi. 27; John xvii. 3).

III. IN PROMISE (Hosea ii. 20).

IV. IN THE SCRIPTURES (1 John v. 13).

V. IN A SPIRITUAL UNDERSTANDING (1 John v. 20).

VI. IN AN EFFICIENT TEACHER (1 John ii. 27).

VII. IN A GRACIOUS EXPERIENCE (Jer. ix. 23, 24).

I. IN COVENANT.—Consult Jer. xxxi. 33, 34, also Paul's quotation of the same in Heb. viii. 10-12. This covenant is everlasting, irrevocable, and free from all contingencies. Its terms are "I will," and "they shall." Look at the certain provision God has made for the communication of His lessons of grace to His children: "This is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know Me, from the least to the greatest." This shuts out all thought of creature inviting or persuading. Within the bounds of the covenant offers and proffers have no place. O how my soul blesses the Lord for covenant provision! It secures a perfect and accomplished education for all the election of grace. This we shall see as we proceed. The Spirit-taught knowledge of this caused dear Joseph Irons to sing,—

"My *ifs* and *buts* I laid aside,  
And now in *SHALLS* and *WILLS* confide."

II. IN CHRIST.—Read Matt. xi. 27; also John xvii. 3. What is the covenant without Christ to a living child of God? Nothing at all. But the Father gave Him as a covenant to His people—as the Revealer of His secrets—the Opener of His seven-sealed book



—the Executor of His will—the Expounder of His Word. See! “All things are delivered unto Me of My Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” No sinner can know anything of the Father in covenant relationship but by, through, in, and with the Son. By Christ we know Him—*through* Christ we come to Him—in Christ we enjoy Him—with Christ He is our soul’s delight. Mark well His words in John xvii. 3: “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” May the Lord the Spirit guard you against Satan’s perversion of this portion. He misquotes it thus, “And this is life eternal to know.” That will not do. It reads thus, “that they,” the given ones whom Satan hates, “might know Thee.” There is no knowledge of the Father apart from living oneness with Christ. Reader! What knowest thou of this?

III. IS PROMISE.—See Hosea ii. 20. It is a sweet mercy to know that all the promises of God are Yea and Amen in Christ Jesus (2 Cor. i. 20), and by them we are made partakers of the divine nature (2 Peter i. 4). The Faithful Promiser has declared that all Zion’s children shall be taught of the Lord (Isa. liv. 13). Look at the Master’s quotation of the promise in John vi. 45: “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto Me.” Promise after promise ensures to all the election of grace the knowledge of God as their covenant Father, Redeemer, and Guide. Notice a few of these exceeding great and precious promises. See Ezek. xxxiv. 30. “~~THEY SHALL THEY KNOW THAT I, THE LORD, THEIR GOD, AM WITH THEM, AND THAT THEY, EVEN THE HOUSE OF ISRAEL, ARE MY PEOPLE, SAITH THE LORD.~~” Now read Hosea ii. 20, and may the Lord carry it with living power to your heart: “~~I will even betroth thee unto Me in faithfulness, and thou shalt know the LORD.~~” See also Jer. ii. 27. “~~AND YE SHALL KNOW THAT I AM IN THE MIDDLE OF JERUSALEM, AND THAT I AM THE LORD YOUR GOD, AND THAT YE ARE MY PEOPLE, SAITH THE LORD.~~”

IV. IS REVELATION.—1 John i. 10. “~~THESE THINGS HAVE I WRITTEN UNTO YOU, THAT BELIEVE ON THE NAME OF THE SON OF GOD, THAT YE MAY KNOW THAT YE HAVE RECEIVED THE LOVE, AND THAT YE MAY BELIEVE ON THE NAME OF THE SON OF GOD.~~” By the things which are written in the Scriptures of Moses, the Prophets, the Gospels, the Epistles, the Revelation, and the promises of the covenant, as revealed to all interested in them. The covenants, promises, and the promises would be nothing if we did not believe on them, and that is generally supposed as the case with the children of men. It is the pre-

cious and blessed Book our covenant God and Father, with tender and unwearying solicitude to us His unworthy children, has caused all necessary things concerning Himself in relationship to us to be written, without the aid of popish or protestant tradition. It is lamentable to me to notice the tendency in many quarters to place the Hymn Book and Magazine on an equality with God's written Word, and frequently to hear the Hymn-writer quoted, and the Inspired writer forgotten or ignored. It was by His own book He first brought me to know, venerate, and love Him. The more He reveals Himself to me and in me as my Father—God in Christ, the more I love both Him and it. "O how I love Thy law"—the revelation of Thy sovereignty in my salvation—"it is my meditation all the day" (Psalm cxix. 97).

V. IN A SPIRITUAL UNDERSTANDING.—See 1 John v. 20: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." The understanding of the ungodly is darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. iv. 18). The carnal mind not only hates God's truth, but is enmity against Him (Rom. viii. 7). No greater mercy can we enjoy down here than a sound mind of God's giving (2 Tim. i. 7); and a good understanding in the fear of the Lord. This will buoy one's spirit up in the darkest night and through the wildest storms. When through temptation and trial our frames fluctuate and our feelings fail, a spiritual understanding will bear every strain brought to bear upon it by earth and hell. Yet, with all we know, the understanding needs enlightening (Eph. i. 18). Though Jesus Himself may teach us, we shall know nothing of His teaching except He open our understanding (Luke xxiv. 44, 45). "The heart of him that hath understanding seeketh knowledge" (Prov. xv. 14). This is simply because the more we know and understand of Him the more we mourn over our ignorance, and cry with the psalmist, through the same blessed Spirit who taught him, "Give me understanding, and I shall live" (Psa. cxix. 144).

VI. IN AN EFFICIENT TEACHER.—What is the covenant to me without the Holy Ghost as my Teacher? A mystery indeed. Who is Christ? A stranger. What are the promises? So many paradoxes. What are the Scriptures? A sealed book. What is my understanding? A blank. But, blessings on His name, He who provided fully for me in His eternal counsels of love leaves me not in ignorance and darkness. With the spiritual understanding He has appointed a Spiritual Teacher, God the ever-blessed Spirit. See how our blessed Lord assures his sorrowing disciples of this gracious provision, "But the Comforter, which is the Holy Ghost,

whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xvi. 26). O how efficient He has proved Himself to be in my case, and in that of thousands now in glory. We fell beneath His powerful teaching as sinners, deserving ten thousand hells. We sorrowed under a sense of the sins He brought to light. We rejoice in the salvation He sweetly reveals. We glory in the Christ of God Whom He delights to glorify in our hearts' experience. Mark well how blessedly John sets forth his teaching: "But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John ii. 20-27).

VII. IN A GRACIOUS EXPERIENCE.—Blessed, gracious, happy people are those in whom the Holy Ghost works a spiritual experience of eternal verities. This is the religion worth possessing. It is an experience which weathers the storm when frames and feelings have fainted away. Asaph knew this when he said, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Psalm lxxiii. 26). Let not any reader say or insinuate that I ignore frames and feelings. I do not. Yet, here I record before God and His people that I have no sympathy with those whose preaching is next door to Christless and reeking with corruption. A religion without frames and feelings is worthless, yet,

"I would not trust the sweetest frame,  
But wholly lean on Jesus' name,

A physician who could talk about maladies and produce few or no remedies would be a disgrace to his profession. "We preach not ourselves but Christ Jesus the Lord" (2 Cor. iv. 5). Such was the confession of Paul. May the blessed Spirit ever keep me in the same mind. When the sufferings of Christ abound in me, He will support me under them. When the temptations of Christ surround me, He will succour me in them. When the afflictions of Christ bow me down to dust and death He will raise and revive me, and cheer me with His loving sympathy. Those are two precious lines of Mr. Hart's:

"True religion's more than notion,  
Something must be known and felt."

If we *know* Christ by the anointing and sealing of His Spirit we shall *feel* His preciousness and our own vileness. For the present I will leave the subject for the prayerful consideration of my

readers, with the Lord's own words: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, THAT HE UNDERSTANDETH AND KNOWETH ME, that I am the LORD which exercise lovingkindness, judgment, and righteousness in the earth, for in these things I delight, saith the LORD" (Jer. ix. 23, 24).

THOMAS BRADBURY.

Camberwell.

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"LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."—*Matthew xxviii. 20.*

If Jesus is with me, the way may be long,  
The cross may be heavy, the foe may be strong;  
But strength for the day He will surely impart,  
And drop the rich blessing of grace in my heart.

If Jesus is with me, the billows may roll,  
And fierce be the tempest of sin in my soul,  
Yet safely He'll steer me, and shield me from harm,  
Each tempest will still, and each storm make a calm.

If Jesus is with me, why should I despair,  
Though gloomy my pathway and bitter my care?  
In danger He'll guard me, through darkness He'll guide,  
Till safe in His glory my soul doth abide.

And when safely landed on Zion's bright shore,  
Earth's warfare accomplished, sin's bitterness o'er,  
With saints and with angels hosannas I'll sing  
To Jesus, my Guide, Mediator, and King!

Till then I would follow wherever He leads;  
O'er wild rugged mount, or through sweet dewy meads;  
Through floods or through flames, if my soul He should take,  
He never will leave me, no, never forsake!

September, 1884.

B. J. S.

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THE POWER OF DIVINE LOVE.—It maketh God man, and man (as) God; things temporal, eternal; mortal, immortal; it maketh an enemy a friend; a servant, a son; vile things, glorious; cold hearts, fiery; and hard things, liquid.—BONAVENTURE.


GRACE AND PEACE.—These two words, grace and peace, do contain in them the whole sum of Christianity. Grace containeth the remission of sins; peace, a quiet and joyful conscience. When the grace and peace of God are in the heart, then is man strong; so that he can neither be cast down by adversity, nor puffed up by prosperity, but walketh on evenly, and keepeth the highway, and is able to bear and overcome all trouble, yea, even death itself.—LUTHER.

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## OMNIPOTENT RULE

IN NATURE'S CONVULSIONS.

*"He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke."*—Psalm civ. 32.

HE spirit and principles of Voltaire, it may be, were never more widely diffused in our own land than at the present time. A subtle Deism thrives in our midst which admits the *possibility* and *probability* of the existence of a SUPERIOR INTELLIGENCE; while it denies IT to be invested with the attributes and perfections of the Omnipresent, Omniscient, and Omnipotent Jehovah, and rejects with scorn the mystery of the Incarnation and the Atonement in the Person of Christ. This Deism is a hybrid sort of thing; being a compromise between Atheism, Infidelity, and a lax degraded Paganism. It worships Nature and magnifies her laws; but it has no eye, ear, or heart for Him to Whom Nature and her laws owe their existence. The SUPERIOR INTELLIGENCE is a creature of the imagination; changeable, and unconcerned with men and their doings: an indefinable *something*, whose activity, like the influence of the sun, moon, rain, and electricity, has nothing PERSONAL in motive and design, but is impelled by the secret laws of Natural Force to move and operate in various ways.

The believers in this heathen creed delight in holding up to contempt the Scripture doctrine of the Lord's sovereign rule and active superintendence over all human affairs. The faith of Moses, and his inspired declarations, not only with respect to the Creation, but as connected with the lives of the patriarchs, and the history of their seed in Egypt, the wilderness and Canaan, form topics for unholy mirth. The destruction of Sodom, and the more ancient Deluge, as the punishment of sin, are accounted an invention, to alarm those who wish to enjoy themselves to the fullest extent possible with the pleasures of this life. And whatever happens in our day is but an accidental display of a mysterious Force which must have its vent, whether men be moral or immoral, religious or profane.

The action of volcanoes proves the presence of potent subterranean pent-up agencies. These must find a place of exit, or the earth must be shaken by their violence. What can the wickedness of man on the surface of the earth have to do with these internal gases, or with those which are generated in the atmosphere and displayed in the thunderstorm? Would not these mighty forces exist if men were all that the so-called Law of God requires them to be? Would lightnings never flash, volcanoes never send

forth their fiery streams, and earthquakes never convulse, if all men were holy, just, and good? It is thus the Sophists argue, and willingly deceive themselves with the notion that, the SUPERIOR INTELLIGENCE never interferes with the due course of these *beneficent*—because *purifying*—and yet destructive agencies, and that it is a preposterous myth to affirm that “the everlasting God, the Lord, the Creator of the ends of the earth,”

“Rides on the whirlwind and directs the storm.”

How true it is that the most perceptive among real Christians are unable, in numerous instances, to specify *the precise* CAUSE of (what are believed to be) certain manifestations of Divine power. These may be terrible in their nature, and in the effects the righteous may share equally with the wicked. Moreover, Christ Himself, in referring to the cruel slaughter of the Galileans by Pilate, and the death of the eighteen by the fall of the tower in Siloam, utterly condemns the idea that these were sinners above all others, and that they thus suffered as the penalty (Luke xiii. 1-5).

But the discerning eye may trace the Lord's hand in a special manner in the occurrence of dire calamities, without attributing to all those who personally suffer from them any notorious iniquity: nay, it may (as the case of Job stands for an abiding testimony) even behold in the persons of those stricken down, those who are “the beloved of the Lord.” And in this case a wise discrimination intervenes, and bids the observer recognize a loving Father's hand in the most distressing events.

The great earthquake at Lisbon in 1755, by which 50,000 persons were swallowed up, and which extended over a course of 5,000 miles, and in Fez, in Morocco, destroyed about 12,000 Arabs, was almost unparalleled in its range and ruinous work: if we except that in Sicily in 1693, when no less than 100,000 perished, 54 cities and towns, and 300 villages being overthrown. Since then many shocks destructive to property, and even life, have occurred in various places. So recently as March and April, 1881, the well-remembered visitation wrought ruin upon Casamicciola and Scio, with an aggregate loss of upwards of 4,000 lives. And to these must now be added the dire calamity in the southern provinces of Spain, which closed the year 1884, and by which 2,000 killed and injured are added to the list of victims to the mysterious subterranean forces.

Now admitting that the eastern counties of England suffered last year from a somewhat sharp shock, the fact still remains in the history of earthquakes that almost all the *nominal Christian* countries so sorely stricken are nationally and inveterately *Popish*. By whatever rule persons may strive to account for it, the coincidence is

remarkable that, volcanic eruptions and convulsions of the earth's strata, to the terror and destruction of its inhabitants, are chiefly confined to those places where gross superstition and idolatry prevail, and where either the Man of Sin and Son of Perdition has his power the most fanatically acknowledged, or where the vilest forms of Paganism have enslaved the people.

Apart from this, it would seem that the Lord's great design in employing His terrible machinery of devastation and woe of a volcanic nature, is to awaken slumbering thought and check the advance of that subtle atheistical sophistry which cries out, "No God!" Psalm xiv. 1. His people at least are stirred up to solemn consideration, while of thousands of others that which is written is only too true: "Lord, when Thy hand is lifted up, the wicked will not see." But the matter is not to end there, for it is added: "but they shall see, and be ashamed," Isaiah xxvi. 2.

If therefore it is not the prerogative of the creature to decide specifically the great end of the Lord in these tremendous displays of His power, or to view all those who are swallowed up by the earthquake, or buried in the ashes and lava of the volcano, as the objects of His wrath, it is within the proper range of that due consideration which "lays to heart" His doing to ask, "Is there not a cause?" And while a grateful sense of His slowness to anger and abundance of mercy towards our native, highly privileged land arises in the heart, it is well to acknowledge amid the abounding Infidelity, Atheism and Popery, "It is of the Lord's mercies that *we* are not consumed, and because His compassions fail not," Lam. iii. 22: for verily "He hath not dealt with us after our sins, nor rewarded us according to our iniquities," Psalm ciii. 10. And whatever law may direct the lightning's flash, the earth's upheaval, or the volcano's eruption, the Lord is the Lawgiver Who controls and directs the course and issue at all times; seeing He "hath His way in the whirlwind and the storm;" and it is He Who "looketh on the earth, and it trembleth," Who "toucheth the hills, and they smoke."

AQUILA.

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## PERSONAL LETTERS TO THE EDITOR.

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### A LINE OF ENCOURAGEMENT.

Bath, December 18th, 1884.

Dear Friend in the Lord,—I enclose for the *Advocate*. I am glad your health and the strength of the Lord enable you to carry it on. It is a truly gracious periodical; may you be blest

and encouraged in your own soul. I feel pressed in spirit to add my feeble testimony to God's despised truth in these evil days. Rev. xii. 15 seems to describe where we stand now, as to the enemies of the Gospel; but the Lord reigneth, and not one of His beautiful flock shall be lost. I hope you are better in health. God's gracious ministers are few, and Zion grudges God His own when He releases them from their labours and calls them home; so I cannot but belong to that ill-natured tribe, and heartily wish you may be long left here, to war a good warfare, and fight against the world, the flesh and the devil.

Believe me, in the unity of the Spirit and the bond of peace, truly and affectionately,

Yours,

THE AUTHOR OF "NOTHING TO PAY."

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DIVINE GOODNESS.

Hereford, Dec. 9th, 1884.

Dear Brother in Christ,—Let us praise and bless the Lord together at the close of another year of grace, goodness, and love, manifest in His good providences, as well as His grace; for as such, you continue to this day to carry on your labours of love in pulpit, press, and life, devoted to warning as well as feeding some of the flock of God in the old pastures, in this day of sad declension from the truth of God and the faith of His elect. Oh it is good to have a large heart, in the narrow way, of sufficient capacity to include all who love our Lord Jesus in sincerity, whilst wielding the two-edged sword that clearly divides the words of truth, and fully discovers the scarlet whore—the mother of harlots—and all her daughters, whatsoever their guise: from the "scarlet hat" down to the red Jersey of the raw recruit of the Salvation Army. As you truly observe—whatever the form, the spirit is the same—dressed out to meet the requirements of the day in the religious world, whether of the aristocratic or the democratic sections, all are summed up in that one word—"Arminianism" (*G. A.* p. 372, &c.)

But on the other hand you struck a more musical chord in my heart, which readily vibrated in the fullest and sweetest harmony of the love of God, as manifested in Christ Jesus our Lord—that Holy One—from the womb, walking through this sin-polluted world, enduring such vile contradictions of men, from which He so often took shelter in the lonely garden for uninterrupted communion with His Father, and our Father, His God, and our God. Where He learned "terrible things in righteousness," on behalf of His people and His brethren, according to the election of grace; then set His face for Calvary, immediately He had received that cup from His Father's hand. Oh! dear brother, as you so solemnly press in your



"Essay on Hart's hymns" (*G. A.* for this month December, 1884), there is sad indisposition in many dear children of God to meditate on the mysterious anguish of "the Captain of our Salvation" in the gloomy garden. But "in the quiet chamber of affliction," &c., oh! there and then He often shows us His loves, and carries us in spirit through the whole scene. Some are often thus favoured, and prove the bed of body-languishing to be in truth and in love "the banqueting house" of their Saviour God, sweet seasons of refreshing never-to-be-forgotten. Your Essay brought one such an occasion to the writer's mind. He remembered writing some lines, but did not offer them for publishing—like yourself he feared if he should find any in sympathy with him—but on the strength of what you have written will enclose a copy, if you think well to use them.

May the Lord give you the needed wisdom, grace, and single eye to His glory, as it shall ever prove to the good of His people, and the comfort of your heart in His love. So prays

Yours faithfully and affectionately,

HENRY LAWFORD.

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A TESTIMONY FROM WILTS.

Wilts, January 5th, 1885.

My dear Sir, and Servant of the Most High God,—Once more I am constrained to write you a line. I verily believe it is the power of God which constrains me to tell you how that, again and again during the year just past and gone for ever, He has been graciously pleased to bless me—yes, even me—very abundantly, through the instrumentality of the pages of your magazine; but indeed I verily believe—yea; may truly say—He has not ceased to bless me through the same means with the ending of the past year. Oh, no; for this year has brought me blessings from Him through your New Year's Address. You may truly say, "Brethren, I write unto you no new fashioned things; no new fangled notions dare I introduce to your notice, but the same old story of God and His truth." I am glad to know of those who, as you, Sir, and dear Mr. Bradbury, with a few others, are of one heart, one mind, and one spirit with our own dear pastor, Mr. A., in the things of God. May the Master encourage all His servants' hearts and strengthen their hands, so that in the midst of opposition you may all be enabled to go on in the strength of the Lord of Hosts, and bring forth out of His never-failing treasury things new and old, for the good and edification of the church and flock of Christ, over the which He has made you overseers, and are the ministers of Christ. May He give you many seals to your ministry and souls for your

hire. Of this one thing I am confident of from personal experience, that your labour has not been, and is not, in vain in the Lord.

My poor dear friend and sister in Christ, of whom I told you a long time ago, R. L. is now very much worse, and is reduced to such an extreme state of weakness that I am selfish enough to fear the Lord is about to take her home soon. But my loss of her spiritual companionship would be her eternal gain. She requires very expensive nourishments to sustain human existence. The Lord has been good indeed to her. He has raised up many kind friends, and has been graciously pleased to make me one of His humble instruments or means, through which to convey to her some of His supplies for the poor, perishable body, which Jesus purchased, and cares for, as well as the soul and mind. Sometimes He is pleased to employ one agency, sometimes another. All hearts are in His hands, and He sends to her through whomsoever He will. Hers is truly a case almost unparalleled; but, thank God, while her outward man decays, her inward man is renewed day by day. I am always so glad and thankful to receive anything for her from the Lord's agents, and then at once to transfer to her.\* Truly "the Lord is good, and a stronghold in the day of trouble;" and it is better to trust in Him, when He enables us, than to put any confidence in man. Now, dear Sir, may God—even our own God—bless you and yours very abundantly, while I desire to remain, your most respectfully in Him, Who is our all.

R. W.

\*[If any friends like to send a mite to help this needy case, we will gladly forward it.—THE EDITOR].

### MEMENTO OF A DEPARTED SISTER.

West End Cottage,  
Fareham, Dec. 5th, 1884.

My dear Nephew and Niece,—



RETURN you many thanks for the new year's almanack; (very kind of you), hoping you are both quite well. As for myself, after having sustained so great a loss in my beloved and dear loving sister, your dearest aunt, I am as well as can be expected, though at times much cast down and depressed, yet well knowing my great loss is her eternal gain. When the mind is sobered down I have abundant reason for a genuine flow of gratitude to Almighty God for His superabounding goodness, in sparing her useful life and unselfish days of lovingkindness: more devoted to us and other's welfare than her own. No case known to her of distress and trouble but she took part in, either by help or sympathy: as it is wisely said



blessed memory, to build four houses, and when finished to build a farmhouse on some of his own land. While so doing we employed two young men who were brothers to do the brickwork, &c., of the five houses. Why I notice these two respectable young men is this, they seemed very steady, and some time after I was visiting at my brother-in-law and sister's house, and upon enquiry for the welfare of the two brothers my sister said, "One of them was at the house working a few weeks since, and while taking some refreshment he asked for your brother John and yourself, and said, 'We never remember such men as they were: they seemed to be so different from those we are generally employed by. We wondered where they worshipped, and we have ever since quite changed our mode of worship and way of spending our Sabbaths, and we feel so much more instructed in soul matters.'"

I only mention this circumstance to show also in our own cases what effects the gospel and example from the pulpit impart, both by the preacher and hearer, when engaged in the world in our calling, &c.

But to return to my beloved sister and husband. While engaged some months in building the above five houses, we always left on the Saturday night for home, about ten miles distant. There we had the privilege of hearing one of old Mr. John Vinall's converts, made useful in many villages in the west of England, and in the power and under the Holy Ghost's influence, I believe. My brother and self always engaged in family prayer with my brother-in-law and sister, though at that time they could not understand the reason why we should differ in sentiment, until one Sabbath day. The horse was put into the chaise to drive ten miles to our meeting, and they accompanied us to our place of worship. In the morning of that day, the text was Isa. xxxiii. 21: "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." They told us while at dinner they should stay for evening service. Next day they told us they did not speak to each other on their return home for some time, then she said to her husband, "Well now, my dear, what do you think and feel about such preaching?" He answered in the following simple but homely words: "The minister and the Spirit are in the worship, and George and John are right, and we are wrong; you may depend upon it it is so, indeed." They were seldom absent. I should have said the text was in the evening: "And the remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth." Then at times Mr. G. seemed greatly affected. He used to read to us Mr. Huntington's

works, which we lent them, especially the "Law Suit." I have seen the tears, and heard him saying, "This is my case; shall I ever be brought through the trial under judge and jury, as is here set forth? I doubt it, yet I know God is all-sufficient." He was deaf, and has been found when missed in the hay-loft, kneeling in earnest prayer, not knowing any one was listening behind him. He died, I believe in the faith, in the year 1835.

After the death of her husband, she lived a few years with my brother John at Westbourne, about seven miles from Chichester, where they were constant hearers and true members of Providence Chapel, and they were both sweetly instructed there under the preaching of the late Mr. Geo. Cosens, assembling with deeply-taught and spiritually-minded people, in that day of light and life, who were the fruits of that man of God, old Mr. John Vinall, whom my brother and myself used to hear in the malthouse at Stedham, and in the barn at Twyford, in Sussex, about ten miles distant. She was married again in the year 1845 to Mr. Henry Green. He died in the year 1876, and then she came to live with me: and about eight years we have lived to prove the seed sown took deep root, and proved a fertile and peaceful life in Christ without a murmur. Her constant reading was her Bible, the man of her counsel, and we often changed portions of what we read the next day, which often proved for, and sometimes seemed to militate against our interest. This was often because that she had been in contemplation in the hours of the night, or early morn, saying, "How do you see and understand such and such a portion. I was thinking how nice before and after such a portion of the Word opened to view." About a month ere she complained of extreme weakness a cough came on, being very troublesome. She seemed to sink for want of strength, gradually getting worse, and at last kept her bed about eight days. Still, though the weakness increased, her mind was kept gradually resting upon the Lord, happy and contented to be in His hands, which she said was the best. On the 11th she said to her sister E., "My portion for to-day is, 'I will be with thee in the day of trouble,' and 'In Thee, O Lord, do I put my trust.' I have still many dear ones around me, but I am in good hands, and I feel much weaker." The night but one before her departure she put her dear thin hands up, and counting upon her fingers with much difficulty, said, "C, H, R, I, S, T."

On the morning of the 13th, about 8 o'clock, I went to her bedside, saying, "How are you this morning, dear?" I never shall forget, or should forget, the sweet smile on her face, and the seemingly cheering words, "Nicely, thank you, better," and she looked so cheerful and peaceful. I left the room, and about three hours

after she became unconscious, and remained so, not knowing any one. Short breathing came on, and cough very troublesome until next morning, six o'clock, the 14th, a little move, and all was still. Gone, gone, for ever gone, as though dropped into a sleep, aged 79 years, Nov. 14th, 1884. Thus ended the life of my beloved and loving sister, no more to be seen by us till the heavens be no more. And at the great day of God, I live in hope and expectation of meeting my four brothers and three sisters, myself being the eldest, believing that some of the younger ones are on their way to Zion, with their faces thitherward, bound for the fair havens, guided by that love which knows no bottom, brim, or shore. Once in Him, in Him for ever.

G. O.


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## Letters by the Household of Faith.

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LETTER BY RUTH BRYAN.

*"He hath done all things well."*

 M very sorry, my dear one, that you have had one uneasy thought about such a poor, worthless worm. "Love in Jesus" is not such a feeble, flickering flame, blown aside with every adverse puff of wind; and "union in Him" cannot be dissevered by silence, absence, distance, or any time-changes, or even the frailties of flesh and blood. We have been lately told that real love always has its jealousies, which is a truism; but nevertheless, strive to feel assured that you ever live in the affections of this heart, whatever appearances may be; were it otherwise, it were not worth a thought, so very worthless is R.B.—considered in herself. But since it is in Jesus our souls have blended into one, and since it is by the Spirit our hearts have been knit together in His undying love, there can be no real separation or indifference: for we are not only members of Christ, but in Him are also "members of one another" (Romans xii. 5).

Thanks for your kind message: Mr. Roworth just came in to tell me about dear Mary Cosens, and his time was limited, so could not say much to your maid. Am feeling much inward weakness and lowness, but not suffering so much as I have done since I saw you. How slow seems the progress of my homeward stepping! Dear M.C. is likely to be removed to a room near Trinity Church: the Lord manage all, it has been much on my mind. You will know that our dear Mrs. H.A. is poorly; oh that we may all have

the exercising of the Spirit in our affliction, whether they be chastisements or not.

Sabbath Morning.

Thought to have written more, but have been prevented; had not heard that the happy saint at Peterboro' had escaped from her cage. Oh! what joy when she saw Him face to face! Whom having not seen she loved.

"Here we behold Thy distant face,  
And 'tis a pleasant sight;  
But to abide in Thine embrace  
Is infinite delight."

These earthly sabbaths are emblems of the eternal Sabbatism. May you enter into rest, by believing, to-day, and though kept from the outward ordinance, find Jesus a living ordinance of salvation to your soul—Jesus in His person, Jesus in His love, Jesus in His work, Jesus in His sufferings—an "Ordinance indeed," when opened by the Spirit. You know how fond I am of Ex. xv. 25, which is so suitable in times of affliction and trial: "There he made for them an ordinance, and there He proved them,"—even at the bitter waters of Marah. And surely Christ was that Ordinance, in the emblem of the tree cast in which took away all the bitterness: and truly He does sweeten all the bitter things of the wilderness.

Expect this afternoon to commemorate His bitter sufferings for my vile sin, which is the bitterness which every heart knoweth of its own. But with this bitter hyssop is atoning blood: "Ye shall take a bunch of hyssop, and dip it in the blood; take cedar wood, scarlet and hyssop." "Purge me with hyssop, and I shall be clean." They put the vinegar sponge on hyssop to His dear mouth—the mouth which drops, like an honeycomb, pardon and peace to transgressors like me, who have gone astray like lost sheep. But "the Lord hath laid on Him the iniquities of us all; and by His stripes we are healed" of our bitter sin, and by His bitter suffering comes the precious blood—every drop worth a million such worlds as this. It was said of the Paschal Lamb, "With bitter herbs shall ye eat it."

But I have not time to gone on. 'Tis only pardoned sinners who thus feast with their dying Lord. The bright, unsinning angels may "look on," but they are not in the secret of the hyssop and the blood. They have never come to Marah's bitter stream, and found an ordinance of salvation there;

"They only say He suffered thus;  
We add, He suffered all *for us*."

Oh! how I long for His presence at the table, or the feast will be a fast. I am poor and needy, but I know that He thinketh

upon me, though my sins have been to Him a bitter portion indeed. Forgive this shameful scrawl, in great haste. The dear Lord bless you and restore you, and make His statutes your songs in the house of your pilgrimage. A warm adieu in His undying love. From


Yours ever very affectionately, RUTH.

The priest is to keep up the fire, laying thereon continually the wood and the offering (Leviticus vi. 13).

#### LETTER BY MARY LEVITT.

Hull, Nov. 1, 1865.

My dearly beloved Mother and Sister in Christ,—

OW sweet it is to meet in love, in spiritual communion. As we pass through this strange land in the house of our pilgrimage, our hearts wait and pant for heavenly visits, for fresh supplies of grace from the God of all grace. Our eyes are up unto Him, from whence cometh our help. We require His guidance through this wilderness, and we have the promise, "He will be our guide even unto death." What a privilege to be able to say, MY GOD! and having the life of God in us, we POSSESS HIM. "We know that we are of God." He hath in His grace and goodness given us power to claim Him. Oh! my soul, He is thy Lord; worship thou Him. He says, "Thou shalt not be forgotten of Me." What a sweet expression! He has indeed been mindful of me in a special manner. I see it more and more as I take a review of my past life. He has watched over me nearly sixty-six years, through all the vicissitudes and changing scenes of this mortal life, and hath owned me by His grace, and is constantly giving me fresh intimations of His love. He has not let me run wild. He saw I needed chastisement, and I have had it. He has not spared the rod, but He has spared *His child*, and says, "I will never leave thee nor forsake thee;" and I believe it, and love Him; and nothing could persuade me that I did not love God. Neither sin, Satan, nor unbelief can contradict that, for love is an all-conquering grace. It is my greatest evidence. It bears me up over and above everything. Love is stronger than death. Triumphant love! I do love to speak about Him, and write about Him. It warms my heart and does me good to tell out, as much as I can, of His goodness and mercy which have followed me all the days of my life. He is goodness itself.

"Good, when He gives, supremely good,  
Nor less when He denies;  
Even crosses from His sovereign hand  
Are blessings in disguise."



I have every reason to praise Him for His merciful kindness to me; more especially for the whispers of His grace, speaking inwardly to my soul; nourishing me up in faith and sound doctrine, and giving me a good hope through grace that I shall spend an eternity with Him in heaven, where there will be no night. I often think I am near my home. Oh, that I may be gathered in as a shock of corn fully ripe,

“And when with yonder sacred throng,  
I at His feet shall fall,  
I'll join the everlasting song,  
And crown Him Lord of all.”

How I love to hear His sweet voice in the gospel saying, “Ho, every one that thirsteth, come ye to the waters. . . . and buy wine and milk without money and without price.” And my nature is so poor I have nothing to bring: so it just suits me, a poor needy sinner. I need both food and raiment. I want Christ, the Bread of Life, and I want His robe to cover me, the white raiment; and He says, Come, all things are ready; come to the gospel feast. All the fitness He requireth is to feel our need of Him; and this He gives us, so that all comes from Him. Blessed and praised be His holy name for ever. The apostle says, “Examine yourselves, prove your own selves, whether ye be in the faith: know ye not that Christ is in you, except ye be reprobates.” When I look at my old heart, my Adam nature, I see nothing good in it. I have proved that over, and over, and over again. I must examine the new heart, the pure heart, the palace where God dwells; the contrite, believing, loving heart where Jesus reigns; where God and the sinner meet and talk together. He says, “Come now, and let us reason together; though your sins are as scarlet, they shall be as snow, and though red like crimson they shall be as wool.” Oh, what consoling, comforting language! This is, indeed, worthy of a God. How can we sufficiently praise Him. Well may we fall at His feet, and wash them with our tears of love, thanksgiving, and praise.

“Who is a pardoning God like Thee!  
Or who hath grace so rich and free!”

And now, my dear sister, and I may also say, my learned friend, well taught and wise in the scriptures, able to draw and drink at the Fountain, while I sip at the stream,—but it is the same living water that flows from Jerusalem, the water of everlasting life, and by rich, free, and sovereign grace we both are made partakers and can swell the chorus even now in this vale of tears—We can both sing, “Unto Him Who hath loved us, and washed us in His own blood; to Him be glory, might, majesty, and dominion for ever.” And now, my dear Mrs. M., I beg your acceptance of my photograph. A

d of mine was very desirous to have it, and she kindly paid costs, so I shall visit Edinburgh and Hatfield in a way that I expected. I have a dear friend at Edinburgh that I have writing to frequently for more than twenty years. I have not her for fourteen years. She is a very nice woman, but gives evidence of a work of grace, so that I cannot write to her as I do you. I wish I could, it would be a great pleasure; but I wish she will be pleased with my *carte de visite*. And now, my dear, accept my best love out of my best heart, to you and Miss and Lady Mary and Lady 81, and sister Rebecca. I know will present me to them, on my card.

Yours in love, MARY LEVITT.

#### LETTER BY THORPE SMITH.

8, Nichols Street, Humberston Road, Leicester,

May 30th, 1871.

To his beloved and justly esteemed friends, Mr. and Mrs. Webb, the chief of sinners sends greeting, hoping these few lines will find them as they leave me, well.

I AM unable to bless God, as I wish, for a perfect restoration to health and freedom from pain, so that I am able to rise between five and six and take a walk for an hour-and-half before breakfast, and much enjoy the splendid appearance of the fields around. These are temporal mercies, and "new every morning," and though prized, and very pleasant, don't altogether satisfy a soul born of God. How remarkable it is that the child of the living God, more or less, daily feels after Him; longs for the manifestations of His love, pity, mercy, grace, and power; deeply sensible of his entire dependence upon Him in whom all life dwells, and from Whom we draw all our vigour, life, strength, blossoms and fruit, and without Whom we can do nothing. What an unspeakable mercy it is to be taught of God! For He is able to teach and lead aright. And how various are His lessons,—sometimes very pleasant and easy; at others very dark, perplexing, and difficult, and mysterious. Truly the dear Lord leads us, dear, blind creatures by a way we knew not, and still does by paths, that we should never know if left to our choice. On reviewing His dealings we are obliged to confess He has done all things well; that all have worked together hitherto for our good; and by our tried trials and deliverances, faith seems to gather strength; that there is a more stable resting (not in our frames and feelings) on the solid Rock of Ages; Who is perfection, both in wisdom, strength, grace, mercy, and lovingkindness. Resting on the immutability of Him, Whose word, like Himself, is unchangeably the same

throughout all generations, we become more settled, strengthened, established, and not so soon shaken in mind, or tossed to and fro with every wind of doctrine! We know in Whom we have believed, and are enabled to trust in a God that at times hides His face. But if we knew nothing of His blessed soul-dissolving presence, we could not know anything of His absence! I don't wonder at your feeling the removal of dear Walker: so it must be, but he is only gone a little before, and one comfort is, "they without us cannot be made perfect." "More happy, but not MORE SECURE."

I am, yours truly in Jesus, our Hope,

THORPE SMITH.

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**CHRIST'S HUMILITY AND FORBEARANCE.**—No one ever made himself so low and little as Christ, so that He alone has the right to say, "Learn of Me, for I am meek and lowly in heart;"—words which no saint can venture to utter, nor evermore claim to himself the mastership in meekness and lowliness. All together they abide for ever scholars under this Master.—LUTHER.

**THE EVIDENCES OF TRUE FAITH.**—Within, it purifies the heart, and without, it works by love. Now this purifying of the heart is assigned to several causes—viz.: to the Holy Spirit as the efficient cause; to the blood of Christ as the meritorious cause; and to faith, yea, and to afflictions also, as instrumental causes.—BERRIDGE.

**WORLDLY DIGNITY NOTHING.**—Many an one if he had been in the centurion's coat, would have thought well of it: a captain, a man of good ability and command, a founder of a synagogue, a patron of religion; yet he overlooks all these; and when he cast his eye upon the divine worth of Christ, and his own weakness, he says, "I am not worthy: alas, Lord, I am a Gentile, an alien, a man of blood: Thou art holy, Thou art omnipotent." True humility will teach us to find out the best of another, and the worse piece of ourselves; pride contrarily shews us nothing but matter of admiration in ourselves, in others of contempt. While he confessed himself unworthy of any favour, he approved himself worthy of all. Had not Christ been before in his heart, he could not have thought himself unworthy to entertain that guest within his house. Under the low roof of an humble breast doth God ever delight to dwell: the state of His palace may not be measured by the height, but by the depth: brags and bold faces do oftentimes carry it away with men, nothing prevails with God but our voluntary dejections.—Bp. HALE.

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—OBJECTS: 1. House-to-house visitation to the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. *The Mission is Evangelical and Unsectarian.* Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

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" West Street .....  
**BUXTOD**—Jirah Chapel.....

**CANNESWELL**—Grove Chapel ...  
**CHICHESTER**—Providence.....

**CHIDDINGLY**—Little Dicker ...  
**EASTBOURNE**—Cavendish Pl.  
(late North St.) Chapel ...

**FIVE ASH DOWN** .....  
**HACKNEY**—Devonshire Road }  
Trinity Chapel.....

**HAILSHAM (Baptist)** .....  
**HERTFORD**—Port Vale .....  
**LEICESTER**—Salem, Free-  
school Lane.....

**LEWES**—Jirah .....  
**LEWISHAM**—College Park  
(Baptist).....

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Woodbridge .....  
" Regent Street, City  
Road.....

" (Staining Lane)—  
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" Gillespie Road,  
" Highbury Vale.

**MARGATE**—Mount Ephraim  
Thornet rd. Baptist Chapel

**NEWARK-UPON-TRENT**—Jirah  
" Lower (Elm  
Grove)—Bethel.....

**POUGHAM-RYE**—Nunhead  
Green Baptist Chapel .....

**RINGGATE (Mead Vale)**—Jirah...  
**SHREDSBORNE** (Dorset) Providence  
**STAPLEFIELD**—St. Hayward's H

**TUNBRIDGE**—Ebenezer .....  
**WADSWORTH**.....

**WARRINGTON**—Magdalen.....  
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BEDFORD—Eton .....	Services on Lord's Days
BEDWORTH—Esra .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM
BRIGHTON—Egremont Lodge...	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	4th, Mr. GRAY; 11th, Mr. LAWSON; 18th, Mr. BOXELL
CHARLWOOD (Surrey) .....	1st, Mr. CORNWELL; 4th, Mr. WILKINS; 11th, Mr. SILVESTRE; 18th, Mr. DAVIS; 22nd, Mr. STRINGER; 25th, Mr. BRADBURY
CHIDDINGFOLD—Providence .....	18th, Mr. G. D. JONES
DORKING—Public Hall .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
EPSON—Salem .....	Services on Lord's Days
FAVERSHAM—Assembly Rooms .....	8th, Mr. W. H. TAYLOR
GRANTHAM—Calvinist Chapel Castlegate .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., BRIDGLAND; 4th do., Mr. BROWN
HADLOW DOWN .....	Services on Lord's Days
HASTINGS—The Tabernacle Cambridge Road .....	Mr. WHITTLE 4th Lord's Day 8th, Mr. JONES
HORNSEY RISE—Aged Pilgrims' Asylum .....	1st, Mr. T. MARTIN; 5th, Mr. WELLAND; 8th, Mr. SHARP; 15th, BOTTEN; 19th, Mr. MOCKFORD; 22nd, Mr. G. D. JONES; 25th, SMITH
HORSHAM—Jeha .....	1st, Mr. W. H. TAYLOR; 8th and 10th, Mr. SINDEN; 15th, VAUGHAN; 15th, Mr. BOULTON; 17th, Mr. ADAMS; 24th, Mr. HANCOCK
HORSTED KEYNES .....	1st, Mr. JONES; 8th and 22nd, Mr. ANSCOMBE
ISFIELD .....	15th, Mr. JONES
LITTLEPORT .....	8th, Mr. C. PIERPOINT
LIVERPOOL—Free Grace Mission Hall .....	Service on Lord's Days
LONDON—Bloomersbury Chapel (Commercial Road) .....	81, Farnworth Street. Lord's Days and Thursdays (E.) Mr. E. SCOTT
MAIDSTONE .....	1st and 5th, Mr. MILLS; 8th, Mr. WHITTLE; 15th, Mr. A. J. BAKER
NEWICK .....	15th, Mr. HANCOCK; 19th and 26th, Mr. PEPPER; 22nd, Mr. GAW
PETWORTH—Ebenezer .....	Every 4th Lord's Day, Mr. ROW
RAMSGATE—Albert Room, Albert St. West Cliff .....	22nd and 25th (E.), Mr. C. PIERPOINT
RICHMOND—Bethlehem .....	1st, Mr. WHITE; 8th and 15th, Mr. ALLEN; 22nd, Mr. PREWITT
RINGER, near Lewes .....	Lord's Days, Mr. ADAMS
ROTHFIELD .....	1st, Mr. PEPPER; 15th, Mr. JENNER; 22nd Mr. PEPPER; 25th (E.), VAUGHAN
SALISBURY—Old Gaoi Chapel .....	Service on Lord's Days
STROOD—Ezer .....	Every 3rd Lord's Day, Mr. ROWE
WALWORTH—Surrey Tabernacle .....	Lord's Days (10.30 and 6.30), Mr. C. BRIDEN
WISHPORD—Barn .....	Service on Lord's-days
WITLEY—Surrey Gardens .....	Service on Lord's Days & Wednesdays (E.)
WOOLWICH—Carmel .....	Lord's Day Afternoons (3), Mr. C. BAIDEN
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	15th and 22nd, Mr. W. H. TAYLOR

Mr. BAXTER will, D.V., preach at Salem (Freeschool Lane), Leicester, on Wednesday (the 11th, and at Bloomersbury, Commercial Road, London, on Thursday (E.), the 12th.

On Thursday Evening, Feb. 5th, 1885, the Rev. J. BATTERSBY (Vicar of St. James, Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

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The Sixth Anniversary Meeting will be held (D.V.) at the Royal Pavilion on Friday Evening, February 20th. Chair to be taken at 7 o'clock by General Stileman. The Report of the past year will be presented, followed by Addresses from various Ministers and others. Also by a Deputation from London.

WILLIAM JACKSON, Secretary.

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## EIGHTH APPLICATION.—To the Subscribers and Friends of the

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VOL. XVII. NO. 195.]

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MARCH, 1885.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**MAGAZINE SUBSCRIPTIONS.**—Received with thanks up to Feb. 23rd: Mr. J. Rundell, Mrs Fuller, Mr. Boorman, Mr. Medhurst, Mr. H. W. Hall, Mr. J. Vaughan, Mrs. Aikman, Mr. D. Challen, Mr. E. Dadswell 4, Mr. D. Fisk 8, Mr. M. Shelbourn (*per ditto*, Mr. Shelbourn, Ipswich), Mr. S. Amery, Mr. E. Siddall, Mrs. M. Turner, Mr. J. Knight (1884-'5), Mr. J. Noble, Mrs. O. E. Simpson, Mr. G. Cowell, Rev. H. Ellis, Mrs. J. Morris, Mr. W. H. Hucks 8.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, *per Editor*, with thanks, up to Feb. 23rd: Mr. C. Hawkins, £1 1s. Mr. I. Mannington, 10s. Mr. H. Newberry, 10s. Mr. W. H. Hall, £1 1s. Mr. T. Lawson, £1 1s. (*per ditto*, Miss Tupper, £1 1s. J. C., 10s. 6d.) Mrs. Aikman, £1. Mr. E. Morris, £1 1s. Mr. A. Funnell, £1 1s. Mr. W. Pannett, £1 1s. Mr. M. Shelbourn, 10s. Mr. W. Jeeves, 10s. 6d. Mr. S. Banfield, £1 1s. Mr. E. Siddall, 7s. 6d. Mr. C. Newnham, £1. (*per ditto*, Mr. E. Page, 5s.) Mr. H. F. Cunliffe, £1 1s. Mr. Parsons, 10s. 6d. Collection at Jireh Chapel, Buxted, 17s.

The Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place Chapel, Eastbourne, on Monday evening, March 16th, 1885, at 7 o'clock.

WE WOULD REPEAT the request of last month, that the friend who sent us in a tinted envelope 23s 6d will please let us know what it is for, as the sum looks like a subscription of 21s. to our "Fund" and 2s. 6d. for a copy of the "Gospel Advocate."

"GOSPEL ADVOCATE MAGAZINE FUND." Our Annual Meeting was held too late last month for a Report of its proceedings to be given on our covers. We therefore state for the information of all our readers who take an interest in this valuable Society, that during the past year £141 were distributed in relieving ministers and widows, and at the small cost of a little over £3. During the past six years of the existence of this Fund, £775 have been granted to 188 Recipients, at a total cost of about 22 guineas. Such a fact will commend itself to all who understand the working of Benevolent Societies as a proof of the economy thus far observed. May we be permitted to hope that many who as yet have not helped us in our work will be constrained to unite with us by the knowledge of the benefits conferred in gladdening the hearts of the Lord's poor and needy?

**THE AFFLICTED WOMAN IN WILTS.**—We beg to acknowledge with thanks on behalf of this case the following help which we have duly forwarded:—E.B., 10/- W.W.C., 1/-, P.H.G., 1/-.

**THE SALVATION ARMY PROCESSIONS AND ROMAN CATHOLICISM.**—We have publicly expressed our conviction that in this day of undistinguishing *Liberty for all*, the promenading of our streets by the former body would only prepare the way for Rome to assume the same right. It may be a stiff question as to whether the Jesuits were at the bottom of this device of the deluded "*Salvationists*;" but this is certain, they in the persons of the High Church party are daring to follow in their wake. And as the papists, with Cardinal Manning at their head, have presumed to enter Westminster Abbey and pay their idolatrous adoration at the shrine of Edward the Confessor, we can hardly wonder, though we feel indignant at reading an account in a daily newspaper which surely indicates a coming conflict between the civil and ecclesiastical powers. From St. Peter's Church, Windmill Street, and St. Thomas', Regent Street. "The choir and clergy in full vestments, with cross and banners, and lanterns swinging from poles, issued into the crowded streets, chanting penitential litanies, or singing popular hymns to simple tunes." By this means they drew crowds into these Ritualistic Churches, where they are labouring to bring back the masses into the arms of Rome. Such, then, are some of the palpably evil fruits of *Salvation-Armyism*, and it should be laid to heart by all who value Protestantism.

**BETHESDA MISSION, PORTSMOUTH,** shows a good Report for the past year, and as the list of names appended to an appeal for further help to enable Captain Key to persevere in counteracting the Popish agencies at work, shows he is backed by ministers who themselves proclaim the distinguishing doctrines of Sovereign grace, we hope the appeal will not be in vain; for the Captain has made great personal sacrifices to sustain the work. See advertisement on page 5, for further information.

**THE QUARTERLY REPORT** of the Trinitarian Bible Society has come to hand, and is very cheering. We wish all our readers saw their way to uphold this Society in its uncompromising work of circulating only pure versions of the Word of God. After *being long identified with the British and Foreign*, we felt compelled to leave it and join *this*.

H.B., who resides in *Maida Vale*, would like to know if there is in his district any cause of truth, in accordance with the views of the late Mr. Abrahams, or whether there are any of the Lord's people there willing to meet together for reading and prayer.

M. J. M.—We would gladly insert some of your poems, but they are too long for our space. The rhyme and rhythm are excellent, and the topics sweet. We are constantly compelled to omit some of the best compositions sent on account of their length, Eight verses of four lines is in general the most we can afford room for.

NOTICES OF PUBLICATIONS.—*The Portrait of Popery* and *The Red Republicans* (see advt. p. 7) are very able works. The first, in the form of a poem, with excellent notes appended, shows the subtle and satanic workings of the "Mystery of Iniquity" and its certain doom, while the latter deals with the Communistic spirit in France on the collapse of the Buonaparte dynasty, and contrasts the same with the republic of America and the monarchy of England. Each book will be found by many very pleasant reading.

*Consolation* and *Castaway* are two excellent brochures by Mr. Bradbury, and like his other "Gathered Fragments" deserve to be widely circulated. The same may be said of the new tracts by the author of *Nothing to Pay*, entitled *Given, not Taken; Old Rags*, and *William Young*, a memoir. A taking, racy style, with a pure Gospel tone, is their recommendation (may be had of Pembrey, Walton Street, Oxford). This also may be said of *I saw my own Name* and *Can you tell me why?* by the tolerably well-known K. B. of Leicester (Wileman, Bouverie Street, London). Excellent little tracts they are, and those who are engaged in the distribution of sound literature cannot do better than disseminate all the above. Nor would we overlook Mr. D. Fisk's labour of love in the republication of various of Mr. Irons's sermons. To those already issued he has now added *Aaron within the veil*, which we strongly urge our readers to purchase. Price 1d., or 1½d. post free, from Mr. Fisk, 6, Brighton-place, Brighton, from whom copies of Mr. Irons's masterly *Appeal to Protestants* may also be had as a flyleaf at a very cheap rate. *Aaron within the Veil*, (see advt.,) is the title of the last reprinted sermon by the late Joseph Irons. One from Scotland writes respecting it:—

"Each fresh issue seems more choice and excellent than another of those Christ-exalting sermons. 'Aaron within the Veil.' What a lovely type of the Great Aaron, the bearer of His people's sins. So little sound doctrine is to be heard now-a-days from our pulpits, that one gladly appreciates such."

**OUR SPIRITUAL WARFARE**, or Satan at the head of his troops, waging war in the Battle Field against God's Elect, by Thomas Whittle (1885). "The Devil is come down unto you" (Rev. xii. 12). To be had of the Author, 5, Devonshire-terrace, London-road, Croydon, and of R. Banks, Racquet Court, Fleet Street. Price 1d.

**THE** substance of a Sermon on "The Unpardonable Sin," by Mr. J. Mills, preached at the Baptist Chapel, Horsell Common, Surrey, on Lord's Day Morning, April 8th, 1888, and published by the request of friends. To be had only of the Author, 81, Hatfield-street, Stamford-street, Blackfriars-road, London, S.E. Price, One Penny.

**THANK GOD FOR COMPOUND OXYGEN**, was the grateful utterance of the wife of a clergyman (see case 33). Why let the patient die for the want of Compound Oxygen, a new discovery in medical science? The old oxygen in the body of the patient may be departing from it. It is new oxygen that may be required to raise the body up to the glory of God (see cases 6 and 40). Cases reported and recorded, viz.:—Case 1, by a Physician: Two remarkable cases of consumption cured, &c. Case 2, by a Father: For the recovery of his daughter, 15 years a sufferer from neuralgia, &c. Case 3, by a Physician: I have treated 12 cases; all received benefit, &c. Case 4, by a President: I have had catarrh 11 years' standing cured in three months, &c. Case 5, by a Grateful Wife: Most gratifying results in a very bad case, &c. Case 6, by an Editor: Age 70 years; received new life and vigour for ten more years' work, &c. Case 7, by a Minister: Its value is above gold or silver, &c. Case 8, by the Hon. W. D. Kelly: Thanks for new health, strength, and the hope of years, &c. Case 9, by a Grateful Wife of a Clergyman: Thank God for Compound Oxygen, &c. Case 40, by a Patient: Given up to die; the physician and friends give up all hope, &c. A book of 51 cases tested sent free. Apply to James Thomson, 10, Marl-street, Wandsworth, London, S.W. P.S.—The Oxygen can only be had of the Agency.

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## ESSAYS ON HART'S HYMNS.—LXVIII.

## HYMN 63.

*The Crucifixion.*

**N**O accompany HIM in spirit and meditation, Whom all His disciples forsook; to follow in the train which was exclusively composed of bitter enemies; to track His footsteps from Gethsemane to Calvary—who is sufficient for these things? Only that gracious Spirit Who indwelt in the prophets, and testified by them of “the sufferings of Christ and the glory that should follow,” can enable us to do this. Mr. Hart invites us, but his Master must inspire us with power; nevertheless, we despise not his words:

“Now from the garden to the cross,  
Let us attend the Lamb of God:  
Be all things else accounted dross,  
Compared with sin-atonement blood.” *ver. 1.*

If it be our privilege to thus “attend the Lamb of God,” even though like Peter we follow “afar off”—not from cowardice, but lack of strength to keep pace with that hurrying march—it will be because we do, in our measure, “count all things but loss for the excellency of the knowledge of Christ Jesus the Lord,” Phil. iii. 8.

What a mystery is the religion of Jesus Christ! Believer, look *around* at the vast multitudes that name thy Master’s name. Behold the thousands of preachers, and the ten thousands of professors; what is their estimate of the “SIN-ATONING BLOOD?” See how they hunt for gold, for fame, for place and power. See how they indulge their passions and live in pleasure like earth’s *other* children. Are

“all things else accounted dross”

by them? Surely the objects are reversed. Christ and His “sin-atonement blood” constitute the “dross,” and the world and fleshly gratifications the solid good. And now, believer, look *within* thyself: and what dost thou see there? What earthly grovelling; what dull indifference; what death-like immovability in divine matters! Thus feels too often the writer. And with such horrid apathy is it possible that we duly estimate the Object Whom,

“from the garden to the cross,”

we fain would *follow* with heart-felt sympathy? “Awake, O North Wind, and come, thou South; blow upon *our* garden, that the

spices thereof may flow out." Then shall we "lay aside every weight, and the sin which doth so easily beset us," and "run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith; Who, for the joy that was set before Him, endured the cross, despising the shame," Heb. xii. 1, 2.

The palace of the high priest, Caiaphas, son-in-law to Annas, who was at the head of the priesthood and of the sect of the Sadducees, and greater in power than Caiaphas himself, was where the first examination of Christ took place, and where the first recorded blows, and other personal indignities, excepting His being bound, were experienced by Him. Thither Hart would lead us—

" See how the patient Jesus stands,  
Insulted in His lowest case!  
Sinners have bound th' Almighty hands,  
And spit in their Creator's face!" *ver.* 2.

What startling word-contrasts meet us here! "*Sinners*" binding the "*ALMIGHTY*;" *creatures* spitting in their CREATOR's face. These are the grand theological facts which professors spend their wit to ridicule. And Hart glories in expressing himself thus, that He Who rightly bears the name of "*THE MIGHTY GOD*" may be presented as such before the admiring eyes and adoring hearts of his readers. "He humbled Himself." His was the true, the only sacrifice offered of the "*voluntary will*"—the pure "free-will offering" demanded by law, Lev. i. 3. To be accepted, the "free-will offering" must be "perfect," chap. xxii. 21, 22; and hence Christ, the Brightness of the Father's glory, was the only true exemplification of Free-will; He never having been brought into bondage by Satan and sin. And there, before the proud array of priests, He stands in the fulness of His perfection, ready as the victim for their sacrificial knife.

The scene changes. He is arraigned in the presence of the Roman governor. Pilate has "found no fault in Him," but with his infamous vacillation and injustice he yields to popular clamour. His wife's dream of terror is set aside as if but the distraction of a disordered mind, and while he washed his hands in water to cleanse himself from "the blood of this *JUST PERSON*," he will scourge Him, crown Him with thorns, and deliver Him to be crucified. O the self-delusive *honesty*, or rather, *hypocrisy* of human nature! With this spectacle before him our poet writes:

“With thorns His temples gored and gashed,  
 Send streams of blood from every part ;  
 His back's with knotted scourges lashed—  
 But sharper scourges tear His heart.” *ver. 3.*

The last line reveals a secret. It is one of the special secrets of the Lord, made known to them that fear Him. What is it? That the *internal* sufferings of Christ, which in Gethsemane extorted the declaration, “My soul is exceeding sorrowful, even unto death,” and which forced the “precious blood,” in the form of sweat, through the pores of His skin (Luke xxii. 44), ceased not till death on Calvary ended them. All that the malice of Satan's agents in human guise caused the “Holy One of God” to endure was infinitely surpassed by the agony of His soul. But both must suffer,—the body as well as the soul; for both were united in His people's transgressions, and He must, as their Surety, “smart for it.”

The climax is reached. The hill Calvary bears on its rising crest the Divine Sufferer.

“Nailed naked to the accursed wood ;  
 Exposed to earth and heaven above ;  
 A spectacle of wounds and blood !  
 A prodigy of injured love !” *ver. 4.*

Sin discovered the nakedness of our first parents. The all-but *naked* condition of the Substitute was the *exposure* of sin in the sight of God and man. And thus our Lord speaks of the future of all secret iniquity with those who shall personally answer for it: “There is nothing covered that shall not be revealed ; and hid that shall not be known,” Matt. x. 26. And was it possible that to such gross indignity the Son of God could submit? What adequate conception can we have of such self-abasement? Well may the apostle emphasize it as “*even* the DEATH OF THE CROSS,” Phil. ii. 8. And what impelled this self-sacrifice? It was LOVE! even that which was stronger than death; that which “many waters” could “not quench,” neither could “the floods drown,” Song viii. 6, 7. And was “LOVE” thus scorned and abused in the Person of the incomparable LOVER? How apt then, the description:

A PRODIGY OF INJURED LOVE!

“LOVE” bleeding on behalf of its enemies! “LOVE,” in its agonies, interceding for its insulting and *injurious* foes. “A prodigy unparalleled!” For “GOD IS LOVE,” and only the GOD-MAN could have displayed such tender magnanimity.

Apart from His seven sacred utterances upon the accursed tree, which Rome and her imitators turn to dramatic account, there is no record of what the Saviour said, or exhibited in the contortions of His agonized frame, or expressed in groans or otherwise. There is a "thick darkness" spread over this dire event like that which covered Sinai. And no wonder: for *there* the law was given, and *here* all its breaches were healed. But the presence of a multitude of the heavenly host (one of whom had specially waited on Him in Gethsemane, Luke xxii. 43), now that His earthly course was ending may safely be assumed; seeing they heralded with songs of joy His Advent here below. And when He had lain the appointed time within the sepulchre, several of their number were deputed to do Him homage at His resurrection, as also at His ascension. We may therefore accept without debate the poet's lines:

"Hark! how His doleful criès affright  
Afflicted angels, while they view!  
His friends forsook Him in the night,  
And now His God forsakes Him too!" ver. 5.

And what that *desertion* was, believers under the power of sore convictions and despair may *taste* the *nature* of, but only He, and the for-ever-lost ones, have been or shall be made to know. "*Eli, Eli, lama sabachthani*," are words of horror, which, if holy angels could be "*affrighted*," must have struck terror into them. But this is phraseology we must not too closely scan. Their sympathies would doubtless be intensely kindled towards their elect Head; but their complete absorption in His Father's will would regulate every emotion. They know no *sin*; therefore they know no *suffering*. All their sympathy must therefore be *intelligent*, rather than *sensitive*. The entire scene was a profound mystery to them which they still "desire to look into," 1 Peter i. 12. But only "by the church," in the rich effects produced thereby, can the angelic hosts acquire the desired knowledge. Eph. iii. 10.

Have we really been able to accompany Mr. Hart? Are we in spirit now standing before the crucified ONE? If so, we can somewhat apprehend his exclamation:

"Oh, what a field of battle's here!  
Vengeance and love their powers oppose!  
Never was such a mighty pair;  
Never were two such desperate foes." ver. 6.

And yet how paradoxical the language! Yet not more so than the predictive assertion: "Mercy and truth are met together; righteousness and peace have kissed each other. The "VENGEANCE OF JUSTICE" against *sin* was exhibited its most terrible *power* on Calvary: while "LOVE" for *sinners* contended there for their redemption with all the *power* of the Redeemer's Godhead merits. The conflict was *infinite* in its sharpness, though *short* in its endurance. LOVE triumphed. It fulfilled its promise: "I will ransom them from the power of the grave; I will redeem them from death: O death! I will be thy plagues; O grave! I will be thy destruction: repentance shall be hid from Mine eyes," Hosea xiii. 14. But at what a cost was the victory obtained!

"Behold that pale, that languid face!

That drooping head, those cold dead eyes!

Behold, in sorrow and disgrace

Our conquering Hero hangs and dies." *ver. 7.*

Death did its work on the humanity of Christ. The vital spark left its tabernacle. And although not to that extent to which the words apply to *corrupt* mortality, yet in a lesser degree do they suit the lifeless appearance of "our conquering Hero"—"Thou changest his countenance, and sendest him away," Job xiv. 20. The description contained in the lines:

"That pale, that languid face,

That drooping head, those cold dead eyes,"

is amply warranted. Death imprest its mark upon the dear Immanuel's visage when it struck its dart through His heart. Nor was it without its use in subserving the fulfilment of prophecy: for the soldiers deputed to break the legs of the crucified ones "when they came to Jesus, and *saw* that He was dead already, they brake not His legs," John xix. 33. Of our Paschal Lamb not a bone must be broken, Exod. xii. 46.

And in all this our Lord was a "CONQUERING HERO." In His "*sorrow and disgrace*" He was personally blameless; for He was the representative of others, the elect of God. This they confess: "Surely He hath borne *our* griefs and carried *our* sorrows," Isaiah liii. 4. The scandal of the cross was entailed on Him by their iniquities. But the Captain of their salvation prevailed, and in His death the scandal and reproach were removed for ever, and everlasting glory and renown must follow. To each believer, as with



Paul, it therefore becomes a holy boast : " God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom (the crucified ONE, *not* the cross) the world is crucified unto me, and I unto the world," Gal. vi. 14.

With the moving spectacle of the crucifixion before his eyes, our poet feels constrained to make an appeal to all those who name "the Name of Christ :"

" Ye that assume His sacred name,  
Now tell me, What can all this mean ?  
What was it bruised God's harmless Lamb ?  
What was it pierced His soul—but sin ?" *ver.* 8.

To "*assume*" the "*sacred name*" is the prevalent fashion. The Papist, the Ritualist, the Rationalist, the Arminian and every *formal* professor beside takes it upon himself. Like the seven typical women-representatives, they take hold of this "One Man," saying, "We will eat our own bread, and wear our own apparel : only let us be called by *Thy name* to take away our reproach," Isaiah iv. 1. But can they answer Mr. Hart's questions ? Can they tell him what all this can mean—this strange scene on Calvary—this impalement and death of Him "Who knew no sin?" Will they dare in sight of this, and with any true conception of WHO HE IS, to say, There has been no *sacrifice* for sin presented ? That only as an example of steadfast principle the dead Christ has sealed His mission by martyrdom ? Will they insult Him by denying the irresistible claims and efficacy of His atonement, in its securing unfailing and everlasting salvation for all Whom He died to save ? Will they attempt to rob Him of the exclusiveness of His glory, by dividing the honours between Him and themselves and their idols—whether those idols be the Madonna with saints and angels, or imbecile Free-will and Human Merit ? O never can such evil work be done—such delusive theories be maintained—in sight, by a living faith, of Calvary, and Him Who there was "lifted up." Credence must be given, and obedience yielded to the truth : "He shall see of the travail of His soul, and shall be satisfied ; by His knowledge shall My righteous servant justify many ; for He shall bear their iniquities. Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong ; because He hath poured out His soul unto death : and He was numbered with the transgressors,

and He bare the sin of many, and made intercession for the transgressors," Isaiah liii. 11, 12.

Surrounded in his day (as we in ours) with a throng of professors, whose unblushing callous types encircled the Lord Jesus at His crucifixion, Mr. Hart winds up his solemn address with a word of keen reproof to them :

"Blush, Christian, blush, let shame abound,  
If sin affects thee not with woe :  
Whatever spirit be in thee found,  
The Spirit of Christ thou dost not know." ver. 9.

Not to the child of God, who often enough has to lament the occasional prevalence of that wretched indifference, which steels the heart and deadens the sensations as to "the exceeding sinfulness of sin," are these words directed: though *he* may well "blush," and often *does*, to feel how justly such a reproof at such seasons applies to him. But to the joints of the armour of the unblushing nominal Christian the arrow is designed to speed, while the bow is drawn at a venture. For none of these are really *affected with woe*, by a solemn sense of what sin is. Only the work of the Holy Spirit can produce such a feeling; only the regenerated can experience it. In our times the general scope of religious teaching is to lessen the enormity of sin, and to reduce the Fall of Man to an insignificant trifle. The appeals to dead sinners to believe and rejoice in Jesus confirm this. And the lives of professors, whether preachers or hearers, proclaim, by the very nature of their Religious Entertainments, that they are vying with the profane to get as much pleasure and amusement out of this bubble world as is possible. And one only wonders at the daring hardness which can allow them ever to read in public these words of the apostle: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction; whose God is their belly, and whose glory is in their shame, who mind earthly things," Phil. iii. 18, 19. These "lovers of pleasure more than lovers of God" are also described by Jude as "sensual, having not the Spirit," ver. 19. And, as Paul affirms, that "if any man have not the Spirit of Christ he is none of His," Rom. viii. 9, so is Mr. Hart justified in saying to each of these light-hearted and happy professors,

"Whatever spirit in thee be found,  
The Spirit of Christ thou dost not know."

May this blest Spirit be more abundantly poured upon Zion. And seeing He alone can empower those in whom He indwells to visit Calvary, may that prayer, which we find in another hymn of our poet, more frequently be ascending from their hearts :

"Conduct, blest Guide, Thy sinner train  
To Calvary, where the Lamb was slain,  
And with us there abide;  
Let us our loved Redeemer meet;  
Weep o'er His pierced hands and feet,  
And view His wounded side!"

THE EDITOR.

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### CHRIST REVEALED.

A LETTER TO A MOTHER.

April 12th, 1841.

My dearest Mother,—Who is a God like unto our God? glorious in holiness, fearful in praises, doing many great wonders! Well might I say, "My Jesus has done all things well." O for a firm reliance on the adorable blood of our dear Emmanuel, and to feel more of the efficacy of this balm of Gilead in my soul!

When I was at Chapel on the Sunday evening that the funeral sermon was preached for dear Jane, I felt a little of the going out of my soul. I felt in the course of the sermon an unusual shaking, and I trembled for fear I should die; not having the faith that all God's elect die with, which is their sole support and comfort on a death-bed,—to know that they are going to inherit a mansion; that they are going to see their Jesus face to face, Who by His great love had given them sweet rays of light and life, that they might know Him and believe in Him. But while thus trembling, these words dropped sweetly into my soul, "And there shall be no night there." All my shaking and trembling went away, blessed be God. "The sun shall be no more *my* light by day, neither for brightness shall the moon give light unto *me*." There is no need of a candle; for the glory of the Lord is my everlasting light, and the days of my mourning will be ended. I sat down under His shadow with great delight, and His word was meat and drink unto my soul. I said, Dear Lord, keep me in Thy ways; shine upon my path. I felt strengthened with all might, and I felt I could have died; for my soul soared to live with Him Whom my soul loveth: the chiefest among ten thousand; yea, the Altogether Lovely.

Oh to grace how great a debtor! "I turned, and my Beloved was gone." "Whither had my Beloved gone? He had gone down into His garden, to the beds of spices, to feed in the gardens, and

to gather lilies" unto His dear self. Blessed be His dear name, for bringing me out from infidel captivity. I went out with joy, and I was led forth with peace, when the dear Lord put down Satan under my feet; the mountains and hills broke forth before me into singing, and the trees of the field clapped their hands together. Why did they clap their hands for joy? Because a reprobate,\*that once denied Him Who doeth all things well, is now exclaiming, "Jesus is my all in all!" Oh the depths of the riches of Him Who is rich in mercy, and for the great love wherewith He loved me, quickened me together with Christ: by Whose grace I am saved. And here I am, a vessel of my dear Emmanuel's mercy!

When the arrows of conviction came into my conscience, and laid all my sins open before me, then I saw on the cross a precious Christ bleeding to death. What for? For me? Yes; then it seemed as if I was charged with His death. But, blessed be His dear name, He gave me a second look, which broke my heart; for it seemed to say, Behold My love! I have loved thee with an everlasting love, and have given Myself to suffer in thy stead. Yes; a dear Saviour was made sin for us; was made a curse for us, though He Himself knew no sin. But how very soon my Beloved withdraws Himself.

I have read of a person who when he saw His everlasting light, it was so full of glory that it made him stone blind. A blessed servant of God he was; and the word through him, by the inspiration of God the Holy Spirit has been many times meat and drink unto my soul. O may the God of all grace keep and preserve all our dear relatives, and lift upon them the light of His everlasting countenance. Lord, if they are weak help them to look to Thee, the Strong One, for strength. Help them, Lord, to take hold of Thee, and let them see that Thou art the sure Rock upon which every member of Thy church is built. O that I and all of us may be found numbered amongst the happy number of those that die in faith. There we shall behold those that have gone before, and we shall see her (his dear sister) who being dead now liveth, for her life was hid with Christ in God. (Our dear sister died while saying, "My life is hid with Christ.") And her life is now enwrapped up together with Him who has declared Himself to be the Resurrection and the Life, also the Truth and the Way.

Lord, since Thou art the Way, help me to keep close to Thee, for I am sure that Way cannot be wrong. And as Thou art the Way, draw me, Lord, and I will run after Thee. Lord, Thou knowest how often I am stuck fast in the mire when Thou dost leave me; and in feeling am brought so low that I seem almost to have lost

\* Or rather, "*one who seemed a reprobate.*"

all hope of ever enjoying Thee any more, and begin to think that Thou hast left me utterly. But, blessed be Thy precious Name, Thou dost bring me up again out of the miry clay and set my feet again upon the Rock Christ, and put a new song of thankfulness in my mouth: and again I am brought to realise Him to be my Strength and my great Salvation.

O, my dear mother, have you not often been to the house of God, and found pasture—yes, sweet pasture for your soul? Has not your soul gone out with joy, when, after weeks of dismal darkness, the everlasting shining light of the Lord's countenance again arose upon your soul with healing on its wings? Yes; you were then so filled with the love of God, that your soul was nourished by it; it caused your lips to give all the praise to Him that sitteth between the cherubims.

O may we all unite in singing Hallelujahs to Him Who loved us, gave Himself for us,—carried our sins in His own body to the tree. Oh what wondrous love! Well might angels wonder what it all could mean. But on the third day He rose again! Tune your hearts again to sing the song of Moses and the Lamb: and let our voices resound through a vast eternity! Though a precious Saviour died for us, He is risen again for us, and ever liveth to plead the cause of poor sinners that feel and know the plague of their hearts. "Yea," saith the Almighty Saviour, "I have loved thee with an everlasting love." Yes, dearest Lord, Thou hast been faithful to me, and been very good to me, though sometimes the devil will try to stick me out that the Lord never knew me nor loved me. He says, How is it possible that you should be loved by Him, such an enemy as you have been to Him? "Yes," I answer, "but Christ hath said, 'though my sins are as scarlet, they shall be white as wool. Therefore, rejoice not over me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me.'"

Bless the Lord, O my soul, it is in His light I shall see light. Can any one praise Him, Who is the health of my countenance and my God, too much? No, no. I ask for more grace to swell the triumphs of His dear name.


Oh, my dear mother, do you not long for the happy day to arrive when you will cast your crown at His dear feet? proclaiming—yea, tuning your golden harp, and sounding forth, "Now unto Him Who loved us," and gave us every pledge that love could give;

"Freely shed His blood to save us;  
Gave His life that we might live;  
Be the kingdom and dominion,  
And the glory evermore."

Your undutiful filius,     *The late* JOSEPH PORTER.

## RETROSPECTION.

"WE."

T is my pleasure—and I trust profit—to occupy my mind, in my quiet seclusion, with reminiscences of the way by which the Lord hath led me in the wilderness; teaching me in the first place my sinnership, and then quietly reasoning the matter with me (Isaiah i. 18). Like most young converts, I had much confidence in the flesh; and set to work very earnestly to mend matters. Ah, I have had much to learn since then!

Things grew worse and worse; I got no peace. Though I went from church to chapel, and to one after another,—all were yea-and-nay preachers. Speaking one day to a friend, I stated my difficulties, saying, "I cannot understand these men. I think it must be my want of intellectual capacity." But she understood the disease, though she only said, "Go to the parish church next Sunday. You will understand Mr. (afterwards Dr.) Walker." I objected, because it was said he only preached to the elect. However, I went. The text was taken from 1 Thess. iv. 17. Mr. Walker dwelt especially on the characters included in the apostle's "WE." I have sought to verify them. It was a never-to-be-forgotten sermon. The dear preacher entered into rest in July, 1873. "He, being dead, yet speaketh."

We who would serve God;  
We who would cease from men;  
We who joyfully would meet  
Christ, when He comes again.

We who once were blind;  
We who were made to see;  
We who hope to spend with God,  
A glad eternity.

We who are alive;  
We who are Spirit-taught;  
We who mourn our trespasses,  
And hate each sinful thought.

We who pardon gain;  
We who are justified;  
We who righteousness obtain  
By Jesus crucified.

We, if He shall come  
While we have mortal breath;  
We who love His Holy Word  
Shall never taste of death.

We who long for this;  
We who are sanctified;  
We with Jesu's image blest  
Shall then be glorified.

I sought my friend (who was an invalid) the following week, and then found that she knew all about my sickness and the Physician I needed. She gave me many books, which she said no one would care for when she was gone, "and she felt sure I should be made to value them." She died in December, 1873, a true prophetess, and entered into the mansion prepared for her from before the "foundation of the world." The books were "Romaine's Letters," "Zion's Pilgrim," "West's Antidote," "Cheering Words," and a few others of a similar character.

Whitby.

M. L. S.

## UNION AND ITS FRUITS.

A LETTER BY THE LATE MR. J. FRANKS.

London, August 31st, 1874.

My dear Friend,—May every blessing flow into the heart of you and yours, from the Fountain of eternal life—Christ—is my heart's desire. Amen.

I am very thankful unto the dear Lord, that He conducted you in peace and safety to your destination, and sincerely hope it may be beneficial to the health of both—renewing your bodily strength that you may still be continued in this time-state, to “receive out of His fulness, and grace for grace,” as daily mercies unto you; being a member of His mystic body, that we may still hold communion and fellowship together with the Father and His Son Jesus Christ. This is the life of our souls. Living here we receive everything in due order as the sure mercies of God unto us in Christ Jesus our Lord, being children of God by faith in Christ. Remember, we are heirs of the whole inheritance! “Blessed with all spiritual blessings in heavenly places in Christ, according to the good pleasure of His will.” May the anointing of the Spirit be sweetly enjoyed in your soul, that the glorious mystery of the kingdom may be opened to you according to your need—that you may be “abundantly satisfied with the fatness of His house, and drink of the river of His pleasure.” It is by virtue of our union to Jesus we are entitled to every blessing according to the tender mercies of our God. It is in the vital union of our souls to Christ that we receive them in the true membership of His body, and of His flesh, and of His bones. Thus, bless His precious Name, we are nourished up in all good doctrine in the filial fear of the Lord, being branches in the true Vine; and it is from this Root we live and bear fruit in due season, for “in Him is our fruit found.” Oh! may our ear be daily disciplined to hear His gracious words (in the midst of all the turmoils of this time-state): “It is I, be not afraid.”.....“These things have I spoken unto you, that in Me ye might have peace.” This brings us to a good anchorage—calms the mind, subdues the raging elements, and brings us to our desired haven: “There is a rest that remaineth to the people of God.” Our God hath provided it for us, and hath opened it unto us, and brought us into the privileges thereof, ministering unto us the rich provision of His covenant love. Well might the Psalmist say in His fervour: “In His favour is life,” &c. Yes! all praise to His blessed Name, we are witnesses of His loving-kindness from day to day, and do say to the glory of His holy Name: “He preventeth us with His goodness.” It is a great mercy—and a *pleasing* mercy

—to be sensibly affected with, and in, the goodness of our God. It makes everything around us to look as the handiwork of our covenant God. And we behold *all things* for our comfort, whether we have little or much. Well, the dear Lord saith, “I will make all round about My hill a blessing.” My dear friend, is it not so? May He daily hold our souls in this LIVING life. You will be blest at Worthing, and *we* shall be the same in London. Yea! we *are* blessed, and no one can curse! and therein we will glory to the praise of our God.

I hope you and your dear husband will enjoy yourselves and return in safety—we missed you yesterday. I think we had a good day. I spoke in the morning from 2 Cor. xiii. 5, and in the evening from the 11th verse of the same chapter. We had good congregations. I pray earnestly that the Lord may bless the word.

You must receive this short note for what it is intended—that is, a token of Christian love. And may the grace of our Lord Jesus Christ, the love of God our heavenly Father, and the communion of the Holy Ghost be with you. Kind regards to your husband, and believe me,

Yours in the bond of covenant love,

To Mrs. R.

JOHN FRANKS.

#### MELTING AND FLOWING.

*“He sendeth forth His word and melteth them; He causeth His wind to blow and the waters flow.”—Psalm cxlvii. 18.*

Sometimes Jehovah speaks in wrath,  
While trembling sinners fear;  
Sometimes our Saviour speaks in love,  
And draweth very near.

Sometimes He breaks the stony heart,  
While judgments thunder loud;  
Sometimes He melts them into tears,  
And stubborn wills are bowed.

He'll cause His powerful winds to blow  
All self-defence away;  
He'll cause His waters, too, to flow,  
And wash our guilt away.

But this we know: His sovereign word  
Shall never void return:  
It shall perform His sacred will  
Though worlds and empires burn.

Oh, Father, melt our hardened hearts;  
Subdue us by Thy voice;  
Abide with us, do not depart,  
And bid our souls rejoice.

Then when our work on earth is done,  
Our weapons all laid down,  
Take us to dwell with Thee above  
To wear a victor's crown.

Then will we join to praise Thy name  
Till heaven's high arches ring;  
We'll shout aloud Thy mighty fame  
And hallelujah sing.

Lower Norwood.

MARIA.



## PERSONAL LETTERS TO THE EDITOR.

## MINISTERIAL HARDSHIPS.

My dear Brother in Christ,—



FEEL sure you will pardon the liberty I take in addressing a line to you. Mine has been, for half a century, an uphill fight,—trials and afflictions have been my general lot; but I have had honey with the gall. My head, all along, has been kept just above the waters; and the precious promise has been fulfilled: "When thou passest through the waters, I will be with thee," &c. I came home last night from Dover, after a month's holiday, and feel very feeble; also finding my poor afflicted and helpless wife suffering much with bronchitis, sometimes almost choked with it. The Lord wonderfully sustains her in her affliction, and has done so this twenty-three years. Eternal praises be unto Him for His all-supporting grace. We have not only had afflictions, but many family troubles. We have seven living out of eleven children. One is almost at death's door with diabetes, that dreadful disease, for which there appears to be no cure.

While I was at H—, I was every day poorly, and so could not get about much. From there I went to B—, and, with much persuasion, I preached part of a Lord's Day for Brother M—, who, like myself, was not very well. Thus one poor thing helped another. I feel sure it was of God that I did preach, for two got good under that sermon, and many were blessedly fed. There were about 500 persons present. I cannot praise God enough for helping me as He did. I have had a most encouraging letter from my brother, stating that my sermon, though delivered in much weakness, was blessed to many. I was highly favoured in being permitted to hear that excellent man, Mr. Bradbury, preach. My soul was blessed under the sermon. I was so glad to think I could hear, I may say, every word, although very hard of hearing. I could but praise God to think that we have such witnesses in these dark days of so many departures from the simple truth as it is in Jesus. May the Lord bless you still in the great work, as He has done, and may your sweet *Advocate* be made a blessing to many! The Lord also give you a double reward for all your kindness to unworthy me. I this day write to our dear old friend in Jesus, Mr. R—, of N—. How merciful and gracious the Lord is still to one who is in his 96th year of age! Pardon this scrawl from one who has for years loved you in the Lord for the truth's sake, "which dwelleth in you, and shall be with you."

Permit me to subscribe myself a brother in the Lord,  
*Suffolk.*

B. T.

P.S.—My Hampton friend took me to see the chapel Huntington built, and then to another place to see a chapel he preached in. I enquired for the oldest persons in the place, and asked them if they could tell me about Mr. Huntington; but not one could say they ever heard the name. I was shown the house in which Arthur Triggs was born; but I was more anxious about gaining information concerning Huntington, being so well acquainted with his writings. Both the chapels in which he preached are, I am sorry to say, destitute of the “yea-and-amen” gospel of Jesus.

## THE HEATED FURNACE.

Wadhurst, Jan. 19, 1885.

My very dear Friend,—I should have written long ago, but felt I would forbear lest I might appear like attracting attention to myself, or lest something like self-pity might arise. I do assure you that, as far as I know my heart, not an atom of self-pity is allowed to arise.

My dear son's state is very, very distressing; he has now been confined to his bed for sixteen weeks—reason and speech both gone. Before he had been in bed a week, a most fearful bed-sore came on, which rapidly assumed a most ghastly magnitude—a hole was eaten into his back large enough to imbed a cricket ball. Our doctor said it would go on eating its way until it came through to the front. Other wounds on hips and ankles are nearly as serious. He requires one female constantly with him, and twice a-day two women to dress those distressing wounds. One day the doctor cut away a large piece of flesh which I had to bury. This was, I think, the most distressing task I have had—to bury a part dead, and the other part living; it made me cry bitterly. Yes, bless His name, not a murmur have I once felt, knowing that it is a Father's hand, and that

“He wraps in frowns, as well as smiles,  
The tokens of His love.”

A few Sundays ago, those lines of John Kent fell very sweetly upon my heart—

“No heights of guilt, nor depths of sin,  
Where His beloved have ever been,  
But sovereign grace was underneath,  
And love eternal strong as death,”—

and an index finger pointed to my poor boy. My heart was full of rest and peace as to his eternal safety. Up to the age of 21, he seemed more like an aged and sober Christian than a youth. About that time he took to the road as a commercial traveller. Soon I saw signs of evil practices. Many times I have rebuked

and admonished, and many times I have walked my parlour till two or three o'clock in the morning, wringing my hands over his wayward course. And while the Lord did not tell me what rod he intended to use, yet he foretold me of this condition, as my other children can testify, and as one said a few weeks ago, "Oh father, how true your words concerning poor Nat were!" "I was dumb with silence; I opened not my mouth, because Thou didst it." Therefore I dare not repine. I can say, "It is the Lord; let Him do what seemeth good in His sight."

Again I count up my mercies, and they preponderate above my sorrows. His poor mother is supported under it, and so am I; and though some parts of the time I have had to labour hard by day, watch by night, and labour on the Sabbath, yet I have been upheld. With mercies such as these, should I not be an ungrateful wretch to murmur? Indeed, I am lost in wonder at the long-suffering and mercy of the Lord. Oh, how I hope it will be sanctified to me, and that I may speak of His love yet to thousands. Sure upon the whole earth there is not another has such cause to exalt Him. "Open Thy mouth for the dumb." Aye, dear brother, He told me of all these things years ago, and not one word has failed. If He had not done so I should have been driven to distraction: but whether I am believed or not (and that makes no difference), He foretold me with a kiss!

I look back upon the past and think of Ezekiel's "roll," and of John's "little book;" both *sweet* in the mouth, but *bitter* in the belly. Lookers on can only see the surface of things, and judge "before the time;" they can see nothing of the inward travail, the secret helps, the deep self-loathings, nor of the midnight groans of the afflicted, tried and tempted child of hope. I have been crying with dear Hart,

"Ah, why should unbelief and pride,  
With all their hellish train,  
Still in my ransomed soul abide,  
And give me all this pain?"

The past year, I needly hardly say, has been a year of fearful expense, yet I know the gold and silver are the Lord's. But for the Lord's mercy, I should sink here too: "but He is faithful Who hath promised." Sometimes all I can say is, "Oh, my God!" or, "Oh, my Father!" Is it not an unspeakable mercy to be able to say that? Your kindness will, I am sure, excuse so long a letter. I am aware that many of my friends have hoped to hear from me through the *Advocate*, and so they shall (if the Lord will) as soon as the sun shines. But until the day breaks, and the shadows fly

away, I will try to get me to the Mountain of Myrrh and the Hill of Frankincense : and till then, and ever afterwards,

I am,

Yours gratefully and affectionately,  
W. W.

## THE LIVING AMONG THE DEAD.

Dorset, January 9th, 1885.

Dear Mr. Baxter,—I write these few lines, wishing you God-speed through this year which we have lately entered upon. May the Spirit of the Lord be upon you, to enable you to set forth the truth as it is in Jesus Christ, to the pulling down of the strongholds of sin and Satan. I live in a small town where the *Gospel Advocate* is little known, and where its glorious truths are despised, and where man's freewill and human merit are set up in its place. It is a treat to get a real, sound Gospel sermon of truth, such as you write and publish in the *Gospel Advocate*. I do prize and value it, as it finds out our hiding-places and false hopes. O that our hope may be "built on nothing less than Jesus' blood and righteousness." I feel my own weakness day by day, and that I can do no good thing of myself ; still, we can claim that we can do all things through Christ Who strengthens us. Sometimes I cannot tell whether I am in the right way, and wonder if I do belong to Him, and am led to exclaim, 'O that I knew where I might find Him Whom my soul loveth,' till He comes and reveals Himself good and loving by His Word. I feel I cannot do enough for Jesus, Who loved me, though unworthy, and gave Himself for me ; but I pray that His holy and blessed Spirit may lead me and guide me into all truth, and work in me both to will and to do of His good pleasure. I can say, 'Lord, not my will, but Thine be done.'

Sir, praying that God by His Spirit may guide you and prosper your work of faith and labour of love in His vineyard, also yours and all the Household of Faith that are elected according to the abounding mercy and love of God,

I remain, yours in the unity of Spirit and bond of peace, one who loves and is anxious for the truth.

Dorset.

G. T.

## THE ONE TEACHING.

Near Manchester,

January 20th, 1885.

My dear Mr. Baxter,—I must thank you for the volume of *Gospel Advocate* for 1884, which arrived safely. It is truly

gratifying to find a work, so free from the flesh-pleasing tendency of nearly all so-called religious periodicals, on the one hand, and from that ascerbity of temper, and sectarian bitterness on the other, which are peculiar to some, and without manifesting which the writers appear to suppose they cannot be sound.

All must speak as they have been taught: but personally, it is ground for thankfulness to me, that having in the first instance been blessed through the instrumentality of the late dear Mr. Parks' works, and afterwards profited by those differing from him in non-essentials, I was brought to realize an All-wise God has not limited His own, either preachers, or people, to any sect, church, Independent or Baptist. Paul said "he was debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," and instrumentally, I am debtor, through their writing, to dear Dr. Hawker, G. D. Doudney, Dr. Gill, Joseph Irons, H. Fowler, Mr. Battersby, Mr. T. Bradbury and Mr. A. B. Taylor, whose ministry I esteem it a privilege to attend, and, not to flatter you, to having heard some three discourses from yourself; while of hymn writers, how many blessed seasons have been enjoyed in mediating upon the precious things connected with a precious, and I trust increasingly precious, Triune Jehovah, as set forth in the hymns of Mr. Hart, Kent, Medley, Newton, Toplady, Cowper, &c. Speaking of prose writers the name of Huntington, *prince* of divines, was inadvertently omitted, for his works are truly worth their weight in gold.

Yet perfection is not to be found in any, nor will those look for it who daily see so much imperfection within. How true is it, the clearer the light we possess, the more hideously deformed do we find ourselves to be, and the more we learn of the mystery of iniquity, the more exceeding does that grace appear which passed by the nature of angels, and fixed upon worms of the earth, exalting them to such a dazzling height of glory in the Beloved, as to be in the purpose of God, by-and-bye carried into effect, married to the Lamb, the mighty God, Jehovah Jesus. Yes, the betrothal took place in eternity, and, blessed truth! nothing in time can occur to mar the prospects of the heirs of glory. How establishing does that word "heir," and its connections "heritage" and "inheritance," at times appear! for they speak of blessings and privileges not to be forfeited by the feelingly "poor, weak, and worthless" ones to whom they refer. With best wishes for you both experimentally, ministerially and editorially, believe me to be,

Affectionately yours in Him,

G. H. B.

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## HEAVENLY CARE.

Oh, what a charming word is this !  
Which breathes of life and endless  
bliss ;

A word of love from Jesus, too :  
"Your Heavenly Father cares for  
you."

What matchless grace did He display  
By turning darkness into day,  
When from the pit thy soul He drew :  
"Your Heavenly Father cares for  
you."

And will He now be less a friend,  
Or cease in trouble to defend ?  
His Spirit will conduct you through :  
"Your Heavenly Father cares for  
you."

Though oft by sin and self dismayed,  
Doubt not of proving gracious aid ;  
With all thy grief keep this in view :  
"Your Heavenly Father cares for  
you."

What constant guard He keeps of thee  
When His dear face you cannot see !  
Then O, my soul, take sweet review :  
"Your Heavenly Father cares for  
you."

When death appears in all his dread,  
O may I then be sweetly led,  
To find in that unfathomed sea  
A Triune God has cared for me.

R. RUSSELL.

Brixton, S.W.

## THE DYNAMITE SCOURGE.

**S**OCIETY has been shaken to its foundations. Alarm is everywhere felt ; security nowhere. Precaution on precaution is taken ; but apprehension still prevails. A terrific but invisible monster is at work in our midst : defying all efforts to exterminate it. Like a demon from the bottomless abyss, whose chains are "loosed for a season," it stalks abroad in our land, and cares not whom it smites or what desolation it accomplishes. And wherefore has all this evil come upon us ? Because as a nation we have rejected the rule and word of Jehovah. All know the quarter from whence our trouble immediately proceeds. It is Ireland : whether it be Ireland locally, or Ireland in America, or Ireland in France.

The blinded and bigoted portion of her sons are filled with a deadly hatred towards us. England they view as the cause of all their calamities ; as their great and tyrannical oppressor : and they will not have her to rule over them—they will rule themselves. Poor besotted men ! Do they act from a knowledge of history ? Is the truthful portion of the records of their own country their guide ? No : they, like their forefathers, are the victims of Rome's duplicity ; the slaves of her priesthood.

Ireland has always been a nation divided against itself. And such a nation unerring testimony declares "cannot stand," but is "brought to desolation," Luke xi. 17. And with all the natural fertility of the "Emerald Isle" no country has been more desolated. In its pagan state it was for centuries rent to pieces by its *septs*, or clans, whose chiefs were ever contending for the mastery over

each other. Overrun by Danish and Norman invaders its lot was that of intestine war. Handed over to Rome by our Henry II. as a fief of the Holy See, the contest between the English lords and the Irish earls was a disgraceful contention for supremacy, in which the wretched people were thrown into the arms of the priesthood. The priests in their craft sided with, and made use of English and Irish tyrants alike, to further Rome's policy. From the days of St. Patrick, and the semi-popish Christianity he introduced, monasteries began to abound in the "Island of Saints," as Rome styles it, with all the evils associated with them. And when Protestantism won many as trophies of truth from the errors of Rome (though the Reformation but lightly affected Ireland) many of the nominal Protestant lords of the land preferred the Romanists as their serfs to the more independent spirited individuals who endorsed the reformed creed, so that the latter were fain to seek an asylum in America where they were free from the tyranny of both feudal lords and priestly foes, and Rome had the field left clear for her work.

Rome is at the root of all the mischief done and doing. England has been always checkmated by her in every effort for the well-being of Ireland. In the early part of the thirteenth century, Ireland petitioned to be ruled by the laws of England to save her from the enslaving cruelty and rapacity of her own popish prelates: who had acquired a position more powerful than the former chiefs. England failed to grant the request, and the priesthood became the virtual law-givers in her stead. And from that day to this, amid all the changes in the monarchs of England, the Viceroy of Ireland, or the politics of the government, the priests have been at the head of every national movement in Ireland.

These men, an alien race, even in every country of their birth (Rome excepted), being bound alone to the interests of the Papacy, are sworn to propagate its principles and advance its interests. These are the real spiritual and political *middle men* between our government and the Irish people. They have fomented the discontent which has arisen. They prompted all the plots prior to, and organized the bloody rebellion of 1641, when about 50,000 Protestants were butchered. And they have been the wily movers of all modern sedition, even though an *assumed* Protestant Parnell might be the apparent leader.

But here is the madness of folly on the part of our governments: whether Whig, Tory, or Radical. While the Papacy, in its aim at supremacy, is the cause of all the unrest and sedition in Ireland, it is to this hostile power our statesmen have always turned in their weakness for its mediating help. Mediating help! They do not

seek to cure the scorpion's sting by the juice from the *killed* scorpion. They seek it from the saliva of the *living* reptile. Errington must go to the Vatican. Leo XIII. must do what he can for us in Ireland. But at what cost? What is his price for this work? More concessions to Rome. The Pope must be the sole master of Ireland: and be aided to attain the same position in Scotland and in England.

And until this is accomplished dynamite may go on in its terrible mission. It is Rome's thunder against English Protestantism! It is the cry of her horse-leach—"Give, give!" It tells us she is the same as in the days of the Gunpowder Plot. Though while she works by one section of her Jesuitical priesthood in this way, she will protest against it by another, in order to confuse British senators and politicians, and divert their attention from her. And all this evil work is only one of the many evidences of the prophetic word of warning: "Woe unto the inhabitants of the earth (*i.e.* the continents) and of the sea (*i.e.* islands—such as England and Ireland)! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time," Rev. xii. 12. It may be one of the last signs and last plagues: for Daniel tells us that preceding the final great deliverance "there shall be a time of trouble, such as never was since there was a nation even to that same time," chapter xii. 1. Now there have been bloody wars, terrible famines and pestilences, gigantic earthquakes and volcanic eruptions, but never was there known anything so productive of such general trouble as may be brought about by a secret and powerful dynamite conspiracy. O Thou Who seest in the darkness, and with Whom the light dwelleth; Who "disappointest the devices of the crafty, so that their hands cannot perform their enterprise," "arise for our help, and save us for Thy mercy's sake." Save us from statesmen and prelates who pander to the Papacy. Save us from an indifferent Protestantism which fawns upon it. For the Dynamite Scourge (like Assyrian's rod) is grasped by Thy hand.

Allusion might be made to our Egyptian scourge. Possibly, Rome's finger may not be traceable on this; but who that knows her terrible sway in England will dare to assert, that it is *not* FOR HER SAKE this evil also has overtaken us?


AQUILA.

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"WHITED SEPULCHRES."—Nothing in the visible creation could set the specious outside and filthy inside of hypocrites in such a glaring point of view, as a sumptuous monument enclosing a putrified corpse, the most loathsome thing to our senses.—BERRIDGE.



## A FEW QUESTIONS FOR PROTESTANTS.

1.  HAT can we now say of the boasted march of intellect, and of the cultivation of the human mind, if literary persons, male and female, abandon their rationality, intoxicated with superstition, and prostrate their principles, their property, and their persons, to the most contemptible senseless rites and vile idolatries, which can be invented by an infidel priesthood?

2. What! have Englishmen read in vain the accounts of the horrors of the Inquisition, as exposed at Rome in the year 1849, and at Madrid in the year 1809? The piles of human bones—skeletons—instruments of torture, and all the proofs of savage brutality which have been brought to light? And will they still shut their eyes to 'Maria Monk's' awful disclosures, and 'Six Months in a Convent'? Is Hogan's faithful delineation of Popish nunneries and the confessional to be disregarded?

3. Are free-born Britons prepared to yield all that is dear to them, and all that was purchased with the blood of their forefathers, yea, and all that can afford liberty and happiness for time and eternity, to a despotic, avaricious, Atheistical priesthood, whose rapacity aims at nothing less than the enslaving of the whole human race, body and soul, for time and eternity?

4. Why are not those horrid prisons, called nunneries, throughout England, opened by British authority for inspection? Are there under and within those dismal walls dungeons dark and deep, together with all the instruments of torture common in Italy and Spain, prepared for the first victims of Papal fury that can be kidnapped or betrayed into their fangs?

5. Why is not the Alien Act revived and put in force, to send Popish foreigners home, instead of banishing our home-born sons as emigrants, to toil and die in unknown deserts and uncultivated regions without old English domestic comforts, and without the privileges of the Christian Sanctuary?

6. Can rulers and subjects be so blind as not to see that the cloud of Divine displeasure has been gathering thicker and thicker over our beloved country ever since the passing of the Popish Ascendancy Bill in 1829? Why, then, is not the voice of every Protestant in the nation lifted up for the repeal of that unconstitutional Bill?

7. Is the God of Elijah the God of Protestants? Then why do they not appeal to Him in public prayer, and establish periodical prayer-meetings in every congregation, and use his very form of words: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel; hear me, O Lord, hear

me, that this people may know that Thou art the Lord, and that Thou hast turned their heart back again" (1 Kings xviii. 36, 37). Then we shall have no cause to fear Infidel armies nor Popish conspirators; but assume the confidence of good old Mordecai, "Then shall there enlargement and deliverance arise" for the people of God (Esther iv. 14).

JOSEPH IRONS.

[The above has just been reprinted as a leaflet by Mr. D. Fisk, 6, Brighton Place, Brighton, of whom copies may be had for distribution, at a cheap rate].

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## OBITUARY.

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THE LATE MR. JOHN FOWLER, formerly of Cambridge, and late of Bournemouth, Hants, who fell asleep in Jesus on Saturday evening, 27th December, 1884.

Our late brother, John Fowler, who was called by irresistible grace some years ago, from a life of profligacy and sin, from nature's darkness into the marvellous light of grace, was a resident at Cambridge, and a member of Eden Chapel, under the pastoral care of Mr. J. Jule, until about September or October, 1883, when he was compelled through severe illness (consumption of about 16 years' standing) to dispose of his business at Cambridge, and seek a milder climate in the South of England, and ultimately was led to settle at Bournemouth at a time when the writer was in Scotland for his health.

The first time our departed brother came to Bournemouth, having ascertained that there was a little meeting place of God, he inquired at the residence of the writer as to the room in question, and my wife having asked him whether he expected to be amongst the friends on the following Lord's Day; he replied "Yes, that is my place." And truly indeed I found it so; for the last 12 months, there and there only when he could get out has he been—grieved when he could not get there, and rejoiced when he could.

The Lord was pleased to bless to him the Bournemouth air, so that for several months he attended both morning and evening services, although sometimes with great difficulty, as his business on Saturdays (he being a hairdresser) fatigued him much. He even came a few times to our Sunday morning prayer meeting, and for a time gave out the hymns at our services, and I personally felt this as a great help to me since my own affliction.

During his sojourn here there was one scripture in particular which the Lord appeared to have blessed abundantly to his poor soul, and to which he has many times referred to with pleasure. The text was: "To give drink to My people, My chosen." Is. xliii. 20.

His sanctified soul, his humble walk and conversation, his unchangeable kindness, his love and affection were so strongly bound around my soul during his sojourn here, that my feelings frequently were that I should like always to be with him.

About the month of September, 1884, he was so ill to be unable to leave his room. I visited him, and to my grief, I found him so cast down in soul I knew not what to do to comfort him. I read the xc. Psalm, and we knelt down together and prayed to the Lord. On rising he wept and sobbed very much, saying he could not pray, nor see any light, or hope that the Lord was his portion, although he loved the people of God and their company, and to worship with them, but that now it was all dark. I left him, telling him I felt that the Lord would surely raise him up again out of this pit, and that it would be light at eventide. In consequence of this dark dispensation, upon reaching home I penned a few lines to him, which will be found on page 28 of my little book "Drops of the night." The dear Lord accordingly raised him up again, and he attended the house of God, and told me he had found it good to be there.

His last illness commenced on Saturday, the 13th December, 1884, and on Lord's day, 21st December, he was taken much worse and became delirious. I went down in the afternoon, read and prayed at his bedside, and it was at this interview he said to me, "I can now say, My Beloved is mine, and I am His," and he added, that he hoped the Lord would not suffer the tempter to trouble him with unbelief, he having suffered so much from this. He also referred to his state by nature; how he had even sought out every kind of sin until the Lord mercifully met with him.

After our service on Christmas morning I visited poor Mr. Fowler and stayed the rest of the day. I saw a great change in his manner, and he became unconscious, and again came to himself. I read and prayed briefly, and on rising he remarked, "How short you are, but it is out of sympathy for me." He then said, Let us sing. Mrs. Fowler sang the treble, and he the bass most sweetly and solemnly, to the tune Rockingham, the following verses:—

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.  
Forbid it Lord that I should boast,  
Save in the cross of Christ, my God;  
All the vain things that charm me most  
I sacrifice them to His blood."

In a few moments he appeared again to be unconscious, but presently he engaged in prayer for nearly twenty minutes, and as he continued I wrote down the following sentences as they fell from his lips:

"It is thine office, Lord Jesus, to effectually undertake the care of poor sinners—

'The vilest sinner out of hell,  
Who lives to feel his need,  
Is welcome to the Throne of Grace,  
A Saviour's blood to plead.'

"Do Thou, Blessed Spirit, seal home Thy promises into the hearts of Thy seeking ones: 'for they that seek Thee shall find thee; where Thou art to be sought, Thou art to be found,

'And every place is hallowed ground.'

"And, dear Lord, do Thou be pleased to open Thy hand and bestow Thy blessing upon Thy people. They are more dear to Thee than all. Thy people are more to Thee and better to Thee than all. Lord, they have many great enemies, but Thou canst sweep them all away. Their doubts and fears still exist; cause them to be gone by the blood of the Lamb. Cause Thy servant to give Thy word, Lord, that it may be a word in season to those who are tossed in a similar way. O gracious God, hear Thy servant's prayer. Doubtless he is often at the Throne of Grace for these things, which are very blessed, even the things which we have tasted, handled, and felt of the Word of Life. O gracious God, look upon each one here. Look upon our partners, and Lord, grant that they may seek Thy face: and come unto their souls, Lord, and shed abroad Thy love in their hearts, and sprinkle their consciences with the precious blood of Emmanuel: and speak to my partner and assure her conscience of her part in the Redeemer's blood, that she may seek the great helping hand of God. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them to us by His Spirit.' Yes, we have a sure evidence that Thou hast done something for us, and what Thou hast done for my soul. And, O gracious God, may it redound to the praise of Him who hath opened our hearts, and may it be as a well of water springing into everlasting life. Lord, we trust we have drank of the streams which make glad the city of our God. We trust, Lord, that we have tasted, and handled, and felt the word of the Lord. May it have a free course, run, and be abundantly glorified. Who would trouble about us poor frail reeds but Thyself? Thou dost care, Lord. Lord, keep us from presumptuous sins, that we may keep the door of our lips, and do Thou, Lord, assist us and keep us. Lord grant it.'"

He seemed again for a short time to appear unconscious, but came round again, and said, "Come all ye that fear the Lord, and I will declare what He hath done for my soul:" and he added, "for *my* soul, for *my* soul," with great emphasis. "It is real religion—heart religion that will stand." He kissed me on both cheeks several times, and pressed me to his bosom over and over again. And I repeated:

"Without Thy sweet mercy I could not live here,  
For sin would reduce me to utter despair."

Yes, yes, he said, that was my wife's testimony before the church.

I left in the evening, feeling he would never speak again so clear and bright, and on the 26th, at six in the morning, he lost the power of speech, hearing, sight and sense, and during the whole of that long, weary, and painful day he never once became sensible, but appeared to be in great suffering, the doctor assuring us he felt nothing; but for two or three hours in the afternoon he suffered violent hiccup incessantly, which caused convulsions and perspiration, and it was painfully certain he was sensible to the shocking pain. But I trust for the rest of the day the dear Lord, in answer to my silent grief and cry, made him insensible to his suffering. I left late at night, feeling certain I should never see him again in the flesh.

However, on Saturday, the 27th, I went again, and sweet was the record he gave me of the Saviour's kindness in restoring him to consciousness, and hearing, and in enabling him to say clearly the words which follow this.

He had short sleep which aroused him up, and he opened his eyes at intervals of every fifteen minutes, but only for a few seconds. Mrs. Fowler said to him :

"Are you going to leave us?"

He had tears in his eyes, and said, "Better land!—better world!"

Mrs. Fowler then said, "Do you wish Mr. Garnham to speak to you?" He assented.

I said, "You are passing through the Valley of the Shadow of Death."

"Yes," he replied.

I then repeated :

"Jesus can make a dying bed  
As soft as downy pillows are."

"Yes," he said.

"Are you going home?" Yes.

"Do you long to be at rest?" Yes.

I then repeated :

"How sweet the name of Jesus sounds,  
In a believer's ear:  
It soothes his sorrows, heals his wounds.

"Now," I said, "tell me if you can, Has this Name soothed your sorrows in this valley?" "Yes," he said.

He again opened his eyes, and said "Hard, hard."

I repeated :

"When I can read my title clear  
To Mansions in the skies,  
I bid farewell to every fear,  
And wipe my weeping eyes."

And he uttered "Wipe."

I then said, "The Lord God shall wipe all tears from all faces." He then said, "Hymn." I and Mrs. Fowler quoted a favourite verse of his :

"Come, Thou Fount of every blessing!  
Tune my heart to sing Thy grace;  
Streams of mercy never ceasing,  
Call for songs of loudest praise.  
Teach me some melodious sonnet  
Sung by flaming tongues above;  
Praise the Mount—O, fix me on it,  
Mount of God's unchanging love!"

"Yes," he replied.

He said later on, "Tribe, Tribe."

I said, "Do you see the Lion of the Tribe of Judah?" He said, "Yes."

I said, "He shall break every foe." "Yes," he replied.

I left him about 7 or 8 o'clock on Saturday evening, and it appeared about 10 o'clock death seized his poor body, and for an hour he experienced a violent

conflict, until his worn-out frame gave way and fell, only to free its royal occupant to dwell for ever with his much-loved Lord.

The news of the last struggle pained us all at the very solemn assembly on Lord's Day, 28th December. It was a solemn day indeed—and with our departed brother, who I should say was, doubtless, unconscious through the last passage, it was: "There was the hiding of his power." Habakkuk iii. 4.

With our little gathering he was abundantly loved, and covenant love alone bound him on our hearts, in our hearts, and round our hearts.

For some months those solemn passages: John xv. 2, and Song, vi. 2 have weighed much upon us. We are enduring this purging dispensation, and our much-loved Lord and Saviour has gathered his dear lily to adorn His bosom.

This is the second dear brother who had led us in our songs before the Throne, within five years the dear Lord hath taken. To the trial we humbly bow. And

"Though painful at present, 'twill cease before long.  
And then, O how pleasant, the Conqueror's song."

The mortal remains were laid in their last resting place at the Cemetery, Bournemouth, on the 2nd January, 1895, by me, and although the weather was bitterly cold, nearly the whole of our little flock were in attendance.

Bournemouth, 2nd January, 1895.

DAVID GARNHAM.

[The late Mr. J. Fowler was no stranger to us. We have reason to believe it was under our ministry in Cavendish Place Chapel the Lord first convinced him of his state, and that it was there he first became acquainted with the distinguishing truths of the Gospel of the Grace of God. His partner was the daughter of a neighbour of ours, and she at times attended with her husband. His earnest attention attracted our notice, and from various subsequent conversations and letters we learnt from him what he had received spiritually by the Spirit's power through our instrumentality. It may have been for about two years that he worshipped with us before leaving for Cambridge, and after this, when visiting Eastbourne for his health's sake, he not only came to hear the Word, but occasionally engaged in prayer at our prayer meetings.

His growth in grace and in the knowledge of our Lord and Saviour Jesus Christ was very marked in his conversation; nor less so was his unassuming humility. And whatever he may have been *before* regeneration, his sober and consistent conduct afterwards, combined with a feeling sense of his nature's wreck and ruin, and the preciousness of Christ and His blood and righteousness, proclaimed the work in his soul to be that of the Holy Spirit.

In the course of two recent visits to Bournemouth (in one of which we met our brother Mr. Garnham, the writer of the above) we called to see Mr. Fowler, but he was too busy attending to customers to admit of any lengthened converse. But we were struck by his emaciated and worn-out appearance. The frequent loss of blood had drained his system of its vital force, and reduced him to a decrepit condition far in advance of his years. We felt he was not long

to remain here. But had we heard no more of him, in this we should have been confident, that as for him to live was Christ, so to die must be gain. Happy glorified one! we could not wish him back. The Lord give His mercies to the widow.

THE EDITOR.]

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

Friday Evening, Nov. 27.

Dear Sir,



THANK you for the condescending attention manifested by your kind note received this afternoon; and as I am not likely to see you for some days, cannot but respond to it, that you may know that I am still privileged to enter with deep interest and sympathy into your present circumstances, and also that I do cheerfully give up the pleasure of seeing Mrs. F. till Mr. T. thinks it quite safe, and her feelings can bear it comfortably.

I think you will enter sufficiently into my sensations, to pardon my apparent inconsiderate desire to see Mrs. F. too early. I did long to unite with her in thanksgiving at that dear footstool where we had been favoured to bow together in supplication; and though we have not met in body, I doubt not our spirits have joined in praising Him Who "hath done such great things for us, and hath had compassion upon us," so that our souls do "magnify the Lord," and our spirits "do rejoice in God" our "Saviour." For He hath regarded His handmaiden in her low estate, according to the sweet intimations of love whispered beforehand into the ear of faith. Bless the Lord! O our souls, for such amazing condescension.

From what little I have heard through Mrs. T., it seems altogether a wonderful display of Love and Sovereignty: and that poor little I should be permitted to behold such marvels; yea, be invited by the King Himself to participate in the good things of your feast,—this seems the most marvellous of all. But it is one of the majestic movements of Him Who chooses things that are weak, mean and despised, in which to display the riches of His grace; yea, things that are not doth He take, to bring to naught things that are, that no flesh should glory in His presence. Methinks we are like Manoa and his wife, while the angel of the Lord is doing wondrously; we are just looking on,—being but the powerless, helpless instruments through which the Spirit breathes. And methinks, with her of old, that if the Lord had meant to destroy us in this matter, He would not have shown us such things as these,

nor permitted us to encircle Him with His own promise—taking hold of Him as it were thereby, and saying, ‘I cannot let Thee go without the blessing.’ Wherefore, my dear brother, be encouraged in the midst of your discouragements, into which I do feelingly enter, having felt the fear as well as the faith, and the trembling as well as the rejoicing. For when I knew of the deliverance my soul seemed engaged in enjoying the mercy and praising God for it, till Wednesday evening, when without having seen Mrs. T., or heard anything, it was laid heavily on my mind that my dear sister was not going on so well, and I was caused to entreat for the prolonging her life, and perfecting her recovery: which blessings I do humbly hope and believe will be vouchsafed unto us; although the Lord shews us the danger to try our faith; draw forth its petitions, and more manifestly display His power and faithfulness, that He may have all —ALL the glory.

In the midst of the threats and taunts of our inward foes, it is very precious to my soul that the promise still stands good, and that two of us are still united in that sweet bond of agreement into which the Lord hath brought us, as touching the thing which we shall ask of Him. And methinks He is saying, ‘I will do this thing also which thou hast spoken to Me of.’ Oh, yes; I believe the miracle will be perfect; and although there are so many fishes, yet shall not the net be broken, but all come safe to land; where, may it be our privilege, to offer all unto the Lord, and with one heart and one voice glorify the God of our mercies.

Happy am I, you have been led to lend the dear child unto the Lord. It was my soul’s desire before he saw the light. I do trust the blessing hath already descended upon him, and that he is a sweet bud of promise—either to expand in time, or burst into full ripeness in eternal glory, as the Lord sees best.

Can you, my dear brother and sister in Jesus, pardon this intrusion? I feel that it is almost presumptuous of me to write so freely; ’tis like a babe lisping to a father. But my heart hath at times been full to overflowing; and dear to my soul is communion with saints. I do not think our friendship is of fleshly origin, but of the Lord’s formation: if so, He will lead you to bear with me. If I am wrong, I beg Him to undeceive me, and to subdue, and pardon all that is carnal and of my flesh in this matter.

May the dear Lord Jesus abundantly and increasingly bless you both. May He support your souls during the trial of your faith. May He keep them fixed firmly upon the Promiser, ’midst all the deadness and barrenness of outward circumstances and inward feelings: and may He often shine away those feelings by His dear presence; drawing you into sweet and close communion with Him—



self. Do pardon me. Accept both of you my love in Jesus, and believe me—though less than the very least,

Yours sincerely for His sake,

RUTH BRYAN.

*The late* MR. J. FOTHERGILL.

Very dear Brother in Jesus,—My heart rejoices more than I can tell you at your request; it seems so very condescending of the Lord. I have exceedingly desired to join with you in this matter, and have even been longing that the Lord would send you here with a full heart and open mouth for that purpose. Yours is an answer to my desire—a token that the Lord is hearing us. Bless the Lord! oh our souls. Trust there is more mercy yet behind, and that our sister shall rise again into health and vigour.

I have nothing outwardly to interfere with the hour you mention. Hope we shall meet in spirit, and that the Holy Ghost will descend upon us, and wrestle within us. Oh what mercy and privilege to such a poor little worm as I! It astonishes and overwhelms me. Pardon haste. Accept thanks for your kindly feeling. With love to you both.

From your little sister in our dear Jesus,

RUTH BRYAN.

I believe all will be well.

*The late* MR. J. FOTHERGILL.

#### LETTER BY RUTH DADSWELL.

6, North Street, Lewes, Nov. 4, 1869.

My beloved Friend and Sister in the bonds of the everlasting covenant “ordered in all things and sure,”—I feel very desirous to pen a few lines to you, fearing from your appearance last evening that you are bowed down heavily. First, the feeling that our beloved pastor [Mr. E. Vinall] is really gone: next, I think the harmonium was too exciting for your weak nerves. Added to this, I know my dear sister is in a very trying situation, also under heavy family trials, that I do desire, though absent in body, to bear you on my mind before the dear Lord, and would seek for more of His grace to support us in all the trying, changing vicissitudes of this mortal life.

What a very solemn place we are in at this time, as a little church and congregation! I feel we are as a slaughtered flock. But even here my blessed Lord has met me with one of his precious, free, faithful promises: “I will feed the flock of slaughter, even you, O poor of the flock.” I do feel my need of Him more and more. I hope I have known the blessedness again and again of commit-

ting myself, soul and body, and all that now concerns me, into the dear Lord's hands, when His presence has been with me, and have felt He loved me with an everlasting love, and gave His dearly beloved Son to be my Saviour; and that He hath—blessings on His dear name—wrought out, and brought in, an everlasting righteousness for me, and clothed my naked soul therewith. The blessed Spirit has applied the precious blood of Jesus; cleansed me from all my filthiness and idols, and sealed me unto the day of redemption. Then how I have thought I could endure anything for His name's sake, that had wrought such wonders for me and in me, and could yield up all to His sovereign will, being assured all that will was love; and that with every trial He would bring needed grace and strength to bear me through. But afterwards, when the Lord comes and lays His hand on those that are very dear to us, and valuable also, and removes them away, it is not very easy to cheerfully yield them up, and say, "The will of the Lord be done."

O, my beloved sister, I daily find the flesh dislikes these continual stirrings; but the new man knows it is all for good, and the glory of my precious Lord. Truly I was not mistaken, when I said I believed the Lord was preparing me for some heavy trial. For indeed this parting with my much-beloved pastor has been almost like rending the caul of mine heart: yet I wonder, and am quite astonished, that I have borne it so quietly at times. The dear Lord has been very good to me through it.

Ah, my beloved sister, He bestows much mercy, showing kindness in the greatest trials. If we could see this more, we should not murmur nor fret at His dispensations. I do want to feel more communion and close walking with God; to be

"To this world as dead;  
Alive to that to come."

Hope this will find you well. Please pardon all the blunders, and accept much love.

From your warmly-attached little sister,

RUTH.

#### LETTER BY THORPE SMITH.

Sept 1st, 1869.

To my esteemed and beloved Friends, the Crabbs, who having been grafted into a better than nature's old stock, have been long bringing forth fruit to eternal life,—the chief of sinners is induced to drop a few lines, writing from the study of that servant of God, G. Abrahams. Here\* I preached last Sabbath, and the Lord stood by your poor unworthy brother, and blessed the word to several—

\*At Mr Abraham's chapel.

from their own confession, dear Mrs. Abraham among the rest. To our covenant God be all the praise. For how wondrously does He work, and by what poor, despised and feeble instruments! Rams' horns seemed very foolish weapons of war, by the blast of which stone walls were to be blown down!

I hope you still find Jesus precious at times, and that He continues to be of all guests the most welcome. Having once tasted of the good old wine, we don't feel inclined to thirst after new. We are led to remember how we have received and heard, and desire to hold fast—mind the same things, and walk by the same rule—feed on the same food, the Bread of God, which came down from heaven. Husks will not go down after that food has been tasted. O to know and enjoy more of His love!—to sink deep into that ocean—bathe in that river! What is all the splendour and wealth of this poor perishing world, compared with one hour's blessed communion with Jesus?

“O what is honour, wealth, or mirth,”

to the well-grounded hope of the gospel; and the peace procured by the blood of the Lamb, and revealed and sealed upon the heart by the unctuous power of the Holy Ghost?

How very far do I live below what I desire to do! Fail in every duty: cannot do the thing I would. How thoroughly dependent am I upon Another, in Whom are all my springs, and from Whom all my fruit is found. The living water seems very low at times; yet from the Fountain-head it is always flowing in one channel or other.

I expect you are busy among the corn. O what a God is ours! What blessed weather. Tender my love to dear old friend Walker and all friends.

I remain, yours truly in Jesus, our only hope,

THORPE SMITH.

---

THE SAINTS' INHERITANCE.—The first state we set foot upon, after our calling, is into glory; not into a state of grace only. He hath settled that upon us irrevocably, and hath engaged Himself to see to it, to guard and bring us to that glory as with a garrison all along. This glory was the first-born of God's thoughts and of His intentions towards us; the first thing that rose up in His heart, in His good will to us—for it was the end and upshot of all His designs: this was His supreme end next His Own glory, and therefore first in intention which moved Him to call us.—*Dr. Thomas Goodwin.*

---

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N.B.—The \* placed before a day denotes a Prayer Meeting.

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**BRIGHTON** (Church Street)—

Providence.

West Street

**BRIGHTON**—Jireh Chapel.....

**CANBERRA**—Grove Chapel ..

**CANNISTON**—Providence.....

**CRIDDINGLY**—Little Dicker

**EASTBOURNE**—Cavendish Pl.

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Trinity Chapel.....

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**HERTFORD**—Port Vale

**LICHFIELD**—Salem, Free-

school Lane .....

**LEWES**—Jireh .....

**LEWISHAM**—College Park

(Baptist) .....

**LONDON**—(Clerkenwell)—

Woodbridge

Regent Street, City

Road .....

(Staining Lane)—

Gresham Street.

Gillespie Road,

Highbury Vale.

**MARGATE**—Mount Ephraim

Thanet rd. Baptist Chapel

**NEWARK-UPON-TRENT**—Jireh

**NEWWOOD**, LOWER (Elm

Grove)—Bethel .....

**PACKHAM-HYDE**—Nunhead

Green Baptist Chapel .....

**RAIGATE** (Mead Vale)—Jireh

**REDBOURNE** (Dorset) Providence

**STAPLEFIELD**, Mr. Hayward's H

**TUNBRIDGE**—Ebenzer .....

**WADSWORTH**

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Mr. W. WOODS, Pastor. Lord's Days and Wednesday and \*Friday

Evenings

Mr. W. L. COX. Lord's Days and Wednesdays (E.)

Mr. A. J. BAXTER, Pastor. Lord's Days and Tuesday and \*Thursday

Evenings.

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Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday\* Evenings

Mr. J. NUNN, Pastor. Lord's Days and \*Mondays (E.)

Mr. BENSON, Lord's Days and Fridays (E.)

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Mr. C. HUTCHINSON, Pastor. Lord's Days.

Mr. R. KNIGHT, Pastor.

Mr. J. ADDOCK. Lord's Days

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BEDFORD—Zion .....	Services on Lord's Days 11th (E.), Mr. BAXTER
BEDWORTH—Esra .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM
BRIGHTON—Egremont Lodge...	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	4th, Mr. GRAY; 11th, Mr. LAWSON; 18th, Mr. BOXELL
CHIDDINGFOLD—Providence .....	1st, Mr. CORNWELL; 4th, JENNER; 8th, Mr. WILKINS; 11th, M
DORRING—Public Hall .....	15th, Mr. HEAD; 18th, Mr. DAVIS; 22nd, Mr. STE
EPSON—Salem .....	25th, Mr. BRADBURY; 29th, Mr. ALDERSON
FAYERSHAM—Assembly Rooms .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
GRANTHAM—Calvinist Chapel .....	1st, Mr. DENSHAM; 8th, Mr. JONES; 15th, Mr. MILLER; 22
HADLOW DOWN .....	GOBELIER; 29th, Mr. PEPPER
HASTINGS—The Tabernacle .....	15th, Mr. W. H. TAYLOR
Cambridge Road .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do
HORNSEY RISE—Aged Pilgrims' Asylum .....	BRIDGLAND; 4th do., Mr. BROWN
HORSHAM—Jireh .....	Services on Lord's Days. 5th (E.), Mr. BAXTER; 22nd and 24
HORSTED KEYNES .....	Mr. WAKEFIELD
ISFIELD .....	Mr. WHITTLE 4th Lord's Day
LITTLE LONDON .....	1st, Mr. BOTTEN; 5th, Mr. WELLAND; 8th, Mr. SHARP; 12th,
LITTLEPORT .....	NUNN; 15th, Mr. NUNN; 18th, Mr. MOCKFORD; 22nd, Mr.
LIVERPOOL—Free Grace Mission Hall .....	26th, Mr. SMITH; 29th, Mr. T. MARTIN
LONDON—Bloomsbury Chapel (Commercial Road)...	1st, Mr. W. H. TAYLOR; 3rd, Mr. PEPPER; 8th, Mr. SINDEN; 9
MAIDSTONE .....	DYR; 10th, Mr. SINDEN; 12th, Mr. VAUGHAN; 15th, Mr. BO
NEWICK .....	17th, Mr. ADAMS; 22nd, Mr. MARTIN; 24th, Mr. HAND; 29
PETWORTH—Ebenezer .....	MARTIN; 31st, Mr. BEAZLEY
RAMSGATE—Albert Room, Albert St. West Cliff .....	1st and 29th, Mr. JONES; 8th and 22nd, Mr. ANSCOMBE
RICHMOND—Bethlehem .....	15th, Mr. JONES
RINGMER, near Lewes .....	1st, Mr. C. PIERPOINT
ROTHSFIELD .....	26th, Mr. C. PIERPOINT
SALISBURY—Old Gaul Chapel .....	Service on Lord's Days
SMART'S HILL .....	31, Farnworth Street. Lord's Days and *Thursdays (E.) Mr
STROOD—Zoar .....	SCOTT.
WALWORTH—Surrey Tabernacle .....	1st, Mr. JENNER; 5th and 8th, Mr. WHITTLE; 12th and 15
WISHEFORD—Barn .....	PEPPER; 19th, Mr. VAUGHAN; 22nd, Mr. GREW; 26th and 29
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	Service on Lord's Days
	Every 3rd Lord's Day, Mr. ROWE
	Lord's Days (10.30 and 6.30), Mr. C. BRIDER
	15th, Mr. ANSCOMBE
	Service on Lord's-days
	Service on Lord's Days & Wednesdays (E.)
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	Lord's-day Mornings, Mr. WHITBOURN
	8th and 29th, Mr. W. H. TAYLOR

Mr. BAXTER will, D.V., preach at Salem (Freeschool Lane), Leicester, on Tuesday the 3rd; at Loughboro', Wednesday (E.), 4th; Grantham, Thursday (E.), 5th; Little Lord's-day, 8th, and Tuesday (E.), 10th; and at Zion, Bedford, Wednesday (E.), 11th.

On Thursday Evening, March 5th, 1885, the Rev. J. BATTERSBY (Vicar of St. J. Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

**EIGHTH APPLICATION.**—To the Subscribers and Friends of Protestant Blind Society. The favour of your Votes and Interest is earnestly requested on behalf of MARY DAVIS, aged 73 years. She earned her living in Domestic Service incapacitated by *blindness and deafness*. She has now no means whatever, and is entirely dependent on charity, with assistance from the Parish. The case is a very urgent one, and strongly recommended by—Rev. J. Pilkington, St. Mark's Vicarage, Dalston. W. Croable 342, Camden Road, N. Charles R. Ford, esq., 133, Salisbury Square, E.C. Miss Fox Canonbury Park South, N., will receive Proxies.

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VOL. XVII., NO. 196.]

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APRIL, 1885.

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

Advertisements are inserted in this Magazine at the following rate:—

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**MAGAZINE SUBSCRIPTIONS.**—Received with thanks up to March 25th: Mrs. Hinchliffe, Mr. Barringer, Mr. J. Sallaway, Mrs. Pedley, Mrs. Aylwin, Mr. C. Royaton, Mr. T. Martin, Mrs. S. Constable, Miss M. A. Hayne, Mr. H. F. Ovenden (2 extra), Mr. W. Haste, Mr. S. Yeates 2, Mr. E. Arnold 2.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to March 25th: Mr. H. Barrett, £1 1s. E. L., 10s. Mr. J. Sallaway, £1 1s. Mr. J. Harris, 10s. Mrs. Harris, 5s. Mr. C. Royaton, £1 1s. Mr. T. Martin, 10s. 6d. Mrs. S. Constable, £1 1s. Collection after Annual Meeting at Eastbourne, £4 2s.

The Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel Brighton, on Monday evening, April 18th, 1885, at 7 o'clock.

RECEIVED FROM MRS. GOODWIN, Nottingham, 2s. 6d., and duly forwarded the same to the afflicted woman in Wilts.

**B.A.**—WE QUITE AGREE WITH YOU in the absolute importance of no compromise in the things of God, and shall deeply regret to find true what you say of the Minister in question, as we have regarded him as a good man, and dare not believe he is not. There is, however, a wide difference between receiving into our respective pulpits those who are known or believed to hold certain obnoxious tenets, and meeting them on public platforms on the broad basis of a common Protestantism, or for the purpose of extending the circulation of the Word of God, which is the Great Antidote to all error; or for advocating the claims of philanthropic institutions. Were good men to stand aloof on these points till they could meet only with those who are sound in every point of the Faith, they would never be able to co-operate in any of those excellent agencies. In this respect what you refer to stands somewhat on a *par* with what the Apostle says of separating from the company of the ungodly: for total separation we “must needs go out of the world.”

**THE SIXTH ANNUAL MEETING** of the Gospel Advocate Magazine Fund was held at Cavendish Place Chapel, on Monday evening, February 23rd, Mr. Joseph Gorringe in the chair. The Report was read by the Secretary, and various resolutions were moved and seconded by Messrs. Banfield, Baxter, Gilbert, Lawson, Pierpoint, and Robinson; letters of great interest were read, and great pleasure was expressed in the proceedings by those present. Mr. G. Meadows, of Hastings, was added to the number of the Committee. The abstract of the financial account for the past year we gave last month. The meeting concluded with a vote of thanks to the chairman and the benediction. It may interest some of our readers to know that reckoning from the beginning of this movement about £2000 have been raised for helping the Lord's poor ministers and their widows by means of this Magazine.

**BY THE ANNUAL REPORT** of the Free and Sovereign Grace Mission we perceive that its promoters have had cause to be much cheered by what has occurred during the past year. One thing must be very gratifying; to find three clergymen openly identifying themselves with the movement, and boldly avowing themselves as uncompromising advocates of the doctrines of sovereign and distinguishing grace. We need not say that every movement which aims at diffusing the knowledge of “sound doctrine” has our hearty sympathy, if “zeal according to knowledge” is displayed. This we trust will be more and more manifested by the workers in this Mission: seeing it is not enough to make men Calvinists in doctrine, if their hearts are not affected by grace. This we are assured is the feeling of all engaged in the work; and we trust the Spirit of God may set His seal to the truth proclaimed by voice or circulated by the press to the ingathering of many of the Lord's “hidden ones.” One excellent thing done has been the exposure of the New Bible privately arranged for the benefit (?) of the Salvation Army, in which texts setting forth Election and the Lord's discriminating mercy have been EXPUNGED! Who of the easy-going sort would have believed that men of the General Booth stamp would have had such impious audacity to thus tamper with the Word of God? But we wonder not at it. A religion of Arminian excitement will never tolerate the sober authority of Divine Revelation. For information about the Free Grace Mission apply to Mr. A. Taylor, 69, Norfolk Road, Dalston, London, E.

**NOTICES OF PUBLICATIONS.** The first three numbers of a new Tract Magazine, called *The Gospel Echo*, have been forwarded to us. They are Scripturally sound, and in style attractive and well suited for general distribution. The only difficulty lies in the getting the various Anti-popish and Anti-arminian Magazines, &c., into the hands of the Popish and Arminian parties and read by them. In too many instances the

fast-multiplying works fall into the self-same hands, those of the Lord's people, who know the truth and prize it; and it becomes simply a question, by the injury done to one other serials, as to the "survival of the fittest." The above is published by W. Wileman, 34, Bouverie Street. Price One Penny.

"THE THREE POWERS; or How the Battle is Won," is an excellent paper read by Mr. Hazlerigg, to the Mutual Improvement Society, Zion Chapel, Leicester. (Wileman. Price 1d.) Popery, Infidelity, and the Holy Spirit, in and by the Scriptures, are the "three powers," and it is clearly shown that the two former are only to be overcome by the latter. We are pleased to learn that Mr. Hazlerigg has a number of young persons willing to listen to such a paper. In most Young Men's Improvement Societies it would be like a bomb-shell in their midst. MUTUAL AMUSEMENT SOCIETIES they are for the greater part, and collapse if nothing but what is solid and useful is introduced.

THE ETERNAL ELECTION OF HIS CHURCH by Jehovah. An address by the Rev. Titus Edward Laurie, Rector of Bewcastle, Cumberland (London: Wileman, price not named: may be 2d). An experimental doctrinal treatise well worth procuring and reading. We like its spirit and wish Mr. Laurie God speed. It is very pleasing to find another witness for Christ in the establishment in these Ritualistic times.

SALVATION AND COMPLETENESS are two more very excellent Tracts by Mr. Bradbury, and will be found their own commendation. May be had of the Author, at 1d each.

DR. DELL'S DISCOURSE on the *Trial of the Spirits*, as addressed to the University Congregation in Cambridge, which we alluded to in our February number, is, we learn, having a further issue, and can be had of Messrs. Robinson & Son, 38, Duke Street, Brighton. Price 3d.

DEATH AN UNCONSCIOUS SLEEP.—We marvel where the advocates of error will stop. Having provided for the everlasting extinction of the wicked, the righteous are now to be robbed of a *portion* of their inheritance. According to a recent tract signed B. V. S., it is all a delusion to speak of any as yet in heaven! The souls of all, saints and sinners alike, become *unconscious* when the body dies! There is no such thing at present as the beggar being in Abraham's bosom, in felicity, or the rich man lifting up his eyes in hell being in torments. The soul of the dying thief only found Paradise in sleep; and as to Moses conversing with Christ on the mount, it could only have been "the baseless fabric of a vision." We shall have to attend to these errors before long. Truly Satan is busy enough with his tare-sowing.

THE TRINITARIAN BIBLE SOCIETY, for the Circulation of Uncorrupted Versions of the Word of God.—The ANNUAL MEETING will be held (D.V.) at FREEMASONS' HALL, Great Queen Street, LONDON, on TUESDAY EVENING, April 26th. Chair to be taken by JAMES M. HOLT, Esq., at 6.30.

Various Speakers will address the Meeting, and a Collection be made at the close.

Lord's Day, April 26th, is appointed for various Sermons being delivered in advocacy of the claims of the Society.

On THURSDAY EVENING, April 16th, a MEETING will (D.V.) be held in its behalf at CAVENDISH PLACE CHAPEL, EASTBOURNE.

Chair to be taken at 7.15.


BETHEL CHAPEL, Elm Grove, LOWER NORWOOD.—The 18th ANNIVERSARY SERVICES will be held (D.V.) on Lord's Day, April 19, 1885. TWO SERMONS will be preached by the Pastor, Mr. F. SILVESTER.—On Monday, 20th, a MEETING at 6.30; Mr. C. H. HAWKINS will preside. Addresses will be given by Messrs. Whittle, Read, Head, Batson, and others. Collections to aid the cause.

FREE AND SOVEREIGN GRACE MISSION.—TWO LECTURES will be delivered (D.V.) in the PUMP ROOM, TUNBRIDGE WELLS, by Mr. J. COWLEY (a Convert from the Church of Rome), APRIL 14, 1885—subject: "When and by Whom was the Gospel first Preached in England; and What has it Done for this Country?"—APRIL 21, by Mr. THOS. APLIN TAYLOR—subject: "Does Eternal Salvation depend on any act of Man?—viz., Believing, Coming, or Accepting the Lord Jesus Christ, or on Christ alone?" Doors open at 7.30. Chair to be taken at 8 o'clock.

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## THE DESIRE OF ALL NATIONS.

"O when wilt Thou come unto me?" Psalm ci. 2.

**T**HE Advent of the Lord Jesus, to save, sanctify and glorify His people, before it occurred was, in the way of *desire*, chiefly confined to the Jewish nation. And to how few even of its number! "All nations" beside that which was composed of the seed of Abraham, were steeped in the grossest and darkest forms of idolatry. They knew not Jehovah, neither cared they for His covenant promise of Christ. Israel alone was sovereignly distinguished by the Lord. "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any (other) nation: and as for His judgments they (the heathen) have not known them." Psalm cxlvii. 19, 20. Such was the inspired testimony of the Psalmist; and it agreed with that of Moses long before, Deut. iv. 7, 8, 34.

But the grand distinction between a national and a spiritual love, choice, redemption and manifestation of power and grace, was to be more abundantly displayed among the Gentiles than among the Jews. Not that men were ever to arise from the heathen ranks to occupy a place in the front ranks among *inspired* prophets and apostles. But in vastness of multitude the ingathering from the "all nations," who were not of the race of Israel, was to yield a richer harvest to crown the great day of the second appearing and consummated kingdom of the Son of God.

The descent of the Spirit on the day of Pentecost prepared the way for this. Vain was the prejudice against the Gentiles on the part of the Jew-apostles and brethren. Vain was the hostile authority of prelatial Judea and pagan Rome. "So mightily grew the Word of the Lord and prevailed" that innumerable hearts were opened by the Spirit's power to lovingly receive and abide by "the truth as it is in Jesus." "Princes" of the kingdom of heaven "came out of Egypt," and "Ethiopia stretched out her hands unto God." The secular "world" was "turned upside down" in the defeat of its heathenish devices, and "the Desire of all Nations" was exhibited in the affections of renewed Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and saints of all other countries and designations, to the praise of the glory of invincible grace.

The heart-breathing, "O when wilt Thou come unto me?" of the Jewish, Old Testament believers, had been heard and answered. When in the fulness of the time "God sent forth His Son, made of a woman," the great substance of every prophet's prediction and desire was granted. "The mercy promised" to the fathers was "performed," and "in remembrance of Jehovah's holy covenant." Luke i. 72. And now all the ends of the earth were to see the salvation of our God; for of the Gentile dead stones He was to raise up children unto Abraham. *They* had not *desired* this. They had neither sought nor enquired for Him, yet they were privileged to find Him, by having Him manifested to their hearts by the Spirit, through the gospel. Rom. x. 20. And from that moment they appeared as His Own elect. The wall of partition no longer existed between them and their brethren of the seed of Israel. They were "no longer strangers and foreigners; but fellow-citizens with the saints, and of the household of God;" being "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. ii. 19, 20.

The work of the Spirit, and that alone, made Christ the object of their "Desire." And little as we are able to comprehend what He has wrought and is still working (ofttimes in the secrecy of silence) among the "hidden ones" of the nations of the world; little as we may at present perceive of ardent aspiration among the living in Jerusalem, it cannot be that there are any in whom the spark of grace is kindled by "the same Spirit," but who know what the heaven-produced feeling is: "O when wilt Thou come unto me?" For what purpose does this Divine Person convince of sin? Why is He so careful to expose the abominations pent up in the charnel-house of the heart? Why does He rend to tatters all the carefully-spun and wrought-up robes of creature righteousness? It is to awaken *desire*. And for whom? For Him Who is, "the DESIRE of all nations."

How essential He becomes to those who "without Him can do *nothing*!" "Christ in you the Hope of glory," is the riches of the glory of the mystery of the Gospel among the Gentiles, Col. i. 27. And notwithstanding He is so little known in this age of blind and dead profession, there are many hearts which feel their utter emptiness and desolation without Him, and which raise the cry, "O

when wilt Thou come unto me?" Pressed by temptations, corruptions, afflictions and anxieties they cannot shift for themselves, nor cause their troubles to disappear by waving the magic wand of self-wrought confidence or duty-faith. The presence of Him Who is their Hope for eternal ages is the "one thing needful." His visits in the power of full salvation are what they crave. The time of delay is distressing and full of apprehension. It has commonly extorted the cry, from the most valiant of the Lord's warriors, "Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" *Psa. lxxvii. 9.* To rest solidly and unfeignedly in the immutability of covenant love and in the unfailing performance of every word of the Faithful Promiser, while difficulties and conflicts abound, is indeed the work of a mightily increased Faith. But without fresh communications from its Great Author and Finisher, this heavenly grace will decline in operation, and leave the soul in doubt and despondency. And to rest content without the Lord's visits; to be as satisfied without them as with them; to have the confidence as cheerful in the darkness as in the light, indicates at least cold intellectuality rather than vital religion. It is painful to be the prey of tormenting harassment on every change of frame and feeling. It argues the estate of the babe rather than of the man of full age. It arises from the error of looking within self for what is only to be found in Christ. Yet "O when wilt Thou come unto me?" as the outburst from such an enfeebled condition, is infinitely preferable to the stolid indifference of the enlightened but unquickened professor.

With Popery and Infidelity advancing; with listless coldness in the church of God; with dark providences afflicting us nationally at home and abroad; with dearth of trade and all the other sources and causes of trial which every believer has to daily realise, personally, relatively and circumstantially, how appropriate the prayer: "O when wilt Thou come unto me?" And as "the DESIRE accomplished is sweet to the soul," may the answer speedily reach every longing heart: "I am come into My garden, My sister, My spouse," *Song v. 1.* For He that testifieth thus saith, "Surely, I come quickly. Even so, come, Lord Jesus." *Rev. xxii. 20.*

THE EDITOR.

## THE WORK OF FAITH IN TRIAL.

A LETTER BY THE LATE SAMUEL TURNER, OF SUNDERLAND.

My dear Brother in Christ Jesus, our Prophet, Priest, and King,—I embrace the first opportunity to inform you that, through the tender mercy of our covenant God and Father, I arrived safe home on Friday morning, at seven o'clock, and found my dear partner alive, but very weak. They scarcely expected, the fore part of the week, that she would see me any more in this world, but she rallied a little, and was very glad and thankful to see me. Death is upon her countenance, and she is almost helpless; quite free from pain, and sleeps the most part of her time. Her mind is kept very tranquil, and she requested me, if my much exhausted frame would permit, to pray and praise for her and with her, for, she said, "He is indeed worthy to be praised." We have a very affectionate servant, who sleeps in the room with her, and attends her both night and day very attentively. She told me that my dear wife had been highly favoured with many sweet passages of scripture and parts of hymns, and appeared very resigned to the will of God.

As to myself, I feel very weak in body, but through mercy my mind is stayed, trusting in the Lord. It will be a heavy stroke, but I do hope and pray that the Lord will be my "refuge and strength, a present help in the time of trouble." The God Who has fed me all my life long, the Angel Who hath redeemed my soul from all evil, is "the same yesterday, to-day, and for ever;" and though my faith is weak, strong is His faithfulness. He will not lay upon us more than we are able to bear, but will, with every temptation, make a way for our escape that we may be able to bear it. It is true that in the time of trouble we do not always see and feel that precious truth, but appear, according to sense and reason, "pressed out of measure, above strength." Yet when the Lord makes darkness light, and crooked things straight, we clearly and sweetly see that the everlasting arms have not been removed, but have held us up and brought us through. His covenant engagement is, "Never to turn away from us to do us good," but His understanding being "unsearchable" and His ways "past finding out," we are frequently at a loss to know how our present exercises can be for our good. Reason is often nonplussed, and sense quite bewildered. Faith only can produce patience, hope, and waiting. That precious grace, as Hart truly says—

"Lives and labours under load,  
Though damped it never dies."

It is guided by the Holy Word, strengthened and preserved by the Holy Spirit; it pleads the promises of God, the work of Christ,

and the glorious perfections of Jehovah in covenant. The blessed Spirit gives it wisdom and power: and as Mr. Huntington sweetly expressed it: "Faith will entangle His blessed Majesty with His own precious promises and covenant engagements, so that He cannot get loose without blessing us." Surprising grace! infinite condescension! glorious truth! precious reality! O, for me, faith, love, humility, and gratitude.

The Lord bless thee, my brother, and make thee a blessing. My kind love to all friends, and please to communicate the contents of this to Mr. and Mrs. Hannington as soon as you can.

Yours affectionately in Christ Jesus,

SAMUEL TURNER.


P.S.—The doctor says my wife may linger for some time, but is assuredly going.

### THE CRY OF THE HUMBLE REMEMBERED.

NOTES OF A SERMON PREACHED AT GROVE CHAPEL, CAMBERWELL,  
ON TUESDAY EVENING, FEBRUARY 17TH, 1835, BY MR. IRONS.

[NEVER BEFORE PUBLISHED.]

"*He forgetteth not the cry of the humble.*" Psalm ix. 12.

 OT one of the cries of the penitent sinner has ever been lost, forgotten or unanswered. I have sometimes detected Christians in thinking they have received some mercies because they have prayed for them; but the fact is that they are made to pray for those mercies which God has designed to bestow upon them.

I. I invite your attention to the appellation, "The humble."

II. I notice the cry that goes forth from such.

III. The testimony of Divine faithfulness with regard to the attention they obtain: "He forgetteth not the cry of the humble."

I. The appellation, "the humble." Pride is the mother, the parent of all sin. What is the contrast? Humility. The beginning of salvation in the heart is humility; and be sure of this, there never was a sinner of Adam's race that received the blessings of God's grace till God conquered his pride. The pride of our hearts is such that no persuasion, no discipline, no cross, no suffering can conquer them. I have seen the proud man brought down from ease and affluence to the very extreme of poverty, and as proud as ever. You will see men loaded with all the honours that mortals can heap on them, and brought down to the depths of disgrace, and as proud as the very devil with all. Two or three things are necessary to



dispel this pride. 1st. There must be an awakening of them to see what they are. The reason of pride is that men do not know themselves. What was it that humbled Saul's heart? He was a very ringleader. When going to Damascus he was as proud as he could be. Away he goes! "I'll see to it that this Jesus Christ of Nazareth and all His followers shall know the worst of it: I'll hail them to prison." Away he goes; and all at once down he tumbles, and sees what a poor miserable sinner he is; how depraved he is, and how much he stands in need of this salvation of the despised Jesus. I'll give you in a few words what it is he discovers when God awakens the poor sinner. Prior to this he thinks all is very good within; good heart, good thoughts, good actions; but when the Lord opens his eyes to see what he is, he reads this description of himself: That "every imagination of his heart is evil, only evil, and that continually." Instead of having a good heart, he discovers that it "is deceitful above all things and desperately wicked"; and whereas he thought he had led a very decent life, attending church and chapel, visiting the sick sometimes, belonging to societies and so on, when the Lord shews him what he is, he looks down to the soles of his feet and traces himself upwards, and he sees nothing but "wounds, and bruises, and putrifying sores;" and he says with David, "My wounds stink and are corrupt." But he is not humbled yet. He thinks, with a little more sanctification he shall make a tolerable sort of a Christian. But the Lord shews him still more of himself; shews him his weakness, and then he says, "I would pray, but I cannot: I would believe, but I cannot; I would satisfy Divine justice, but I cannot." And what is the consequence? He falls down in misery, despondency, and almost in despair; he hears the awful thunderings of Mount Sinai, and then he understands what Paul meant in the 7th of Romans: "For I was alive without the law once; but when the commandment came, sin revived and I died." Now he is humbled; he is brought to the bar; he is condemned as a guilty culprit; he owns the sentence just, and cries out before God, "Behold, I am vile!" That is an abasing confession. It is in this way God humbles those who come to Him. One thing more. I tell you that neither the awakening of distress, nor the cries, nor the thunderings of the law will humble a man thoroughly. "No!" say you, "then what will?" Before he is thoroughly humbled he must be taken to Calvary; he must gaze on a bleeding Christ, must see what sin cost the Son of God. He must gaze on those mangled limbs, those cruelly torn wounds, His bleeding side, His sorrowful face, and when the Holy Spirit leads him there and speaks home to his conscience, These groans, these agonies, these wounds were endured for you, for your sake, it humbles him, and he says,

"Lord, strip me, empty me, overturn me." He now says, "I am lost in Adam, but there is hope for me through that blessed bleeding Lamb Who endured shame and loss and suffering for me."

"This was compassion like a God,  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

Further, this humbling mercy is frequently long in progress. O the dire rebellion that exists in a poor sinner's heart! O the disposition to murmur and fight against God in His dispensations! I have never known a sinner duly and entirely humbled in the spiritual sense until God has stripped him entirely, until God has overthrown all his vain confidence, until God has swept away the refuges of lies, until God has shewn him himself: and then he is prepared to utter the cry of these humbled ones, guilty ones, self-condemned ones; then he is taught what a precious Christ is.

II. The cry. It is first of all a cry of alarm. Be assured that the Holy Spirit's work on the sinner's heart will alarm him. It may not be to the same extent in some cases as in others, but it will make the man afraid to live, and afraid to die; afraid of sin and himself; and then he cries out, "Lord, save or I perish." "I sink in deep waters, where there is no standing; Lord, I am in the belly of hell." Anguish seizes his heart. He reads in the sacred volume of inspiration the demands of the holy law, and not being yet sufficiently instructed as to Who has fulfilled it in the character of the Surety, thinks he is lost. He reads the promises in the sacred word, and thinks they do not belong to him; he looks at the happiness of Christians, and thinks he has nothing to do with them. He feels afraid to tell his case to his friend; weeps before God what he cannot tell to another, groans as a prisoner, shakes his chains and his fetters, and longs to be free, and exclaims in ardent, longing spirit, "Is His mercy clean gone for ever?" Is there no salvation for me? Are all my hopes vain? Can I for a moment rely on the faithfulness of Jehovah and His word? In this state of mind he sends up a cry,—he hardly knows what; he falls on his knees, and can scarcely say a word but "God be merciful to me a sinner." And sometimes the tempter and his own nature seem to stop him. Ask him what he has to boast of? Tell him of the excellence of his life. He will say it increases his anguish. Tell him that God is merciful. "Yes," he says, "but He is just." And he has no hope. But this cry is not always to remain; and if he could analyze it he would find that there was some little hope even in the cry, for dead people never cry. Now while he passes under this teaching this cry improves a little. There is something a little more harmo-

nious in it. He finds that Christ came into the world to save sinners. "Well then," says he, "I am a sinner, I will not take any repulse; Jesus, Thou Son of David, have mercy on *me*." And the very character he sustains encourages this cry. How was it the poor woman did not give it up, as some have done before now, who have said, "Well it is of no use to pray, I'll try it no more." Sinners who begin to cry of their own accord will soon stop: but if Jehovah puts a cry into the heart the devil himself will not stop it. How was it with the poor woman when she cried after the Lord? Turning round and looking at her He said, "It is not meet to take the children's bread, and to cast it unto the dogs."

You see the poor woman, no matter what she is called, humbly says, "True, Lord, very true, I am but a dog; but the dogs eat of the crumbs which fall from their master's table." Give me a crumb, and if I can eat a crumb, the taste will prove that I am alive. And so the sinner will be satisfied with nothing less than a crumb from the Master's table. Then you find that this cry increases in confidence, as the poor woman said, "If I may but touch the hem of his garment." I know that one touch will do it.

My brother, have you not known something of this sweet sense of the ability of Christ to save? "Oh," say you, "if I had but faith enough to approach His Person; if I might but come behind Him in the throng; if I might but touch the hem of His garment, I know I should be made whole. I know there is salvation enough in Him." This cry of confidence was fully expressed by Thomas. Ah! he was in a sad fit of unbelief just before. "Oh!" say the disciples, "what a blessed feast we had!" "I don't believe it," says Thomas, "I won't believe that the Saviour is risen." Then Jesus comes and says, "Do you know anything of these wounds? Do you remember this bleeding side? Can you recognise this sorrowful countenance?" And then he cries out, "My Lord, and my God!" My brother, has Jesus ever shewn Himself to you through the lattices of ordinances? Then it evokes a cry of admiration. The spouse in the Canticles has taken a long journey in search of her Beloved, and been very roughly treated, and at last she finds Him and cries out, "This is my Beloved, and this is my Friend." Then it is a cry of affection, and this will last through life. You see this in the case of some very fond children. They will often cry after their mother. They do not want anything particular, but they do not like her to be out of their sight. Now, my brother, I want to know what you know about it. Do you know what it is to cry out after the Lord Jesus Christ? after your Preceptor, the Comforter, when His comforts are suspended for a season? I dispute the genuine nature of your cry of distress, of hope, of

confidence, of your cry of admiration, if you are strangers to this cry of true affection, of crying after God. I am confident of it, that a truly spiritual mind cannot live happily without the Spirit of God. As soon might the fond babe, and sooner too, cease to cry after the fond mother than the believing soul cease to cry after God. Love begets love. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget"—a very improbable case, but certainly a possible one—"yet will I not forget thee."

My dear hearer, there may be seasons when we forget God, but it will be only for a short season. The devil may amuse us with some of his toys in the wilderness, and call away our attention for a time till Jesus has gone behind the cloud, till the Comforter has hid His face; but we shall soon be tired of our toy, and then we shall be crying after God.

III. I notice that God will not forget the cry of the humble. He may appear to do so for a time. The psalmist cried out, "Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" The very cries you send up are all filed in heaven, all laid in the hands of the Intercessor: but the dates were not put to them, and consequently you have not received any answer. The Father of mercies must violate His affection before He can forget the cries of His child. I will suppose the case for a father to have a prodigal son, and he cries for mercy. The father never forgets it. I will suppose him to have a sick, an afflicted son; he cries for help, the father never forgets it. The believer should never forget that he has a Father in heaven, and that God will not, cannot forget the cries of the humble. God said to Moses, "I have seen the affliction of My people which are in Egypt, and I have heard their groaning, and am come down to deliver them." (Acts vii. 34). Why not before? Why, beloved, it is more than probable that most of them had lost sight of what God had promised to Abraham. 430 years were fixed, and their cries would not be answered till that time was expired, and when that was the case Jehovah descends, and He attends to their cry. He creates the cry, and He will not, cannot forget the cries which are the workmanship of His own hand. Christ Himself repeats the cries; Christ Himself takes the cry from the poor believer's heart, when perhaps he is lying on his bed of affliction. And often the sound is not loud enough for either husband or wife to hear it, yet Christ takes it and causes it to ascend to heaven; and He invariably takes the very desire He created in your heart and presents it free from all its imperfections to His Father. You may say, "I am such a poor guilty wretch, God will not hear me." Well,

but He will hear His Son: for He heareth Him always; and you know what real prayer is; it is Christ breathing into the soul and exhaling it from the soul by the power of the Holy Spirit. It comes from Him and goes back to Him. But though Jehovah forgetteth not the cry of the humble, He always takes His Own time to answer it.

“The promise may be long delayed,  
But cannot come too late.”

And if you have been asking some peculiar favour at the hand of God eight or ten years, that is not eighteen, and eighteen is not thirty-eight, as the poor woman waited. I sometimes think, while her prayers remained unanswered, what a number of petitions were filed in heaven. My dear brother, be sure of this, that every spiritual breathing you ever sent up to the throne of grace will be answered in due time. I remember a poor old Christian, now in heaven, who said he had been praying for the conversion of his children for a number of years, but his prayers seemed all unanswered, and at last he said, “Well, who can tell but they may be answered after I am no more.” And he lived to see them answered in this world, and most of his children brought to God. Mark! God’s shalls and wills, scattered up and down in His word, are all as inviolable as His throne. Now put them down along-side of your cries and you shall find them all answered in due time. Well, then, if God does not forget us, let us pray that He will not suffer us to forget Him. All this originates in Divine relationship; all this is because God is the Father of the humble; all this is because their suffering Saviour is seated as their Intercessor and will never violate His engagement. All this is because the Holy Testifier seals His Deity and mission. Go, my brother, through the rest of your steps in this wilderness state, and bear in mind that if father and mother, brother and sister, the dearest and the fondest ties are forgetful, thy God is bound to thee by ties dearer and nearer than the union of flesh and blood, and says, “I will never forget thee.” May these remarks be fastened on your heart through the rest of your pilgrimage, for His name’s sake. Amen.

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GRACELESS SIGNS.—No man brags so much of holiness as he that wants it. True obedience is ever joined with humility, and suspicion of unknown errors. Falsehood is bold, and can say, “I fulfilled the commandment of the Lord.” If Saul had been truly obsequious and holy, he would have made no noise over it. A gracious heart is not a blab of his tongue, but rests and rejoices silently in the consciousness of a secret goodness. Those vessels yield the most sound that have the least in them.—BP. HALL.

## HE LIVETH.

*"The Lord liveth; and blessed be my Rock."*—Psalm xviii. 46.

He lives! the Great Eternal One,  
And fills an everlasting throne,  
Beyond this lower sky:  
Though earthly things may change  
around  
No change in Him can e'er be found,  
For Jesus cannot die.

He lives above in glory bright,  
And views us grovelling in the night  
Of earthly grief and care;  
He lives to comfort all His own,  
And though upon His heavenly throne  
He sees His people here.

He lives!—are creature ties bereft?  
This precious Jesus still is left,  
His people's help and stay;  
He lives to succour and to bless  
All through this gloomy wilderness,  
In every trying day.

He lives above earth's mysteries;  
Above those clouds that blind our eyes,  
He lives and reigneth still,

Brighton, October 5, 1884.

Though providence may seem to frown,  
He lives as King, and wears the crown,  
And works His sovereign will.

He lives!—would I could always rest  
Upon this truth, divinely blest,—  
And cease my anxious fears;  
Look through the blinding tears that  
rise,

To Him who lives above the skies,  
And try and trust His care.

He lives!—Oh when I come to death  
I'd shout this truth with my last breath,  
He lives!—let who will mock;  
He lives to bring His people home  
To that bright glory yet to come—  
Oh blessed be my Rock!

He lives!—how long? till time shall  
end?


Oh no! this everlasting Friend  
Lives through Eternity.

He lives to help His people here;  
He lives to bless and crown them there  
In that bright world on high.

LYDIA.

## THE REJOICING OF THE SAINTS.

*"Thou, Lord, hast made me glad through Thy work, I will triumph in the works of Thy hands."*—Psalm xcii. 4.

LESSED indeed is the lot of the man who can honestly appropriate these words. Thrice happy is that saint who is taught to rejoice alone in the doings of a covenant God, a Trinity in Unity, and Unity in Trinity, engaged in the salvation, preservation, and glorification of an innumerable company of the fallen posterity of Adam. Yes, we repeat, it is a sweet position to "sit before the Lord," rejoicing in the mighty acts of our ever-loving Father, the perfect work of our gracious Redeemer, and the continual operations of the Divine Comforter, Who is the Holy Ghost; realizing the preciousness of that word: "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth. For He performeth the things that are appointed for me, and many such things are with Him" (Job xxiii. 13, 14).

This unspeakable favour was granted to the psalmist when he penned the precious portion under consideration. Hence it may aptly be styled, "A psalm or song for the Sabbath day" (title).

It is indeed a song of praise for the Rest day. In this land of our pilgrimage, songs and sighs alternate; sorrow and joy by turns appear to take possession of our breast; clouds and sun-light each produce that spirit of heaviness, or of rejoicing, a gracious and all-wise God has designed. Very frequently we have to mourn over inbred corruptions and depravity; our sins of omission and commission; hardness of heart and indifference of spirit, and all is dark and wild, till in the riches of His grace and the boundlessness of His mercy, the Day-Star arises in our hearts. Mere professors of religion may talk of "attaining to a life of uninterrupted communion;" of one unending round of cloudless day; of peaceful sailing over the unruffled waters of the sea of life. Nevertheless, the tried, tempted, and exercised child of God knows that here in these low-lands there are "days of darkness," seasons of conflict, and nights of loneliness and dreary desertion, though, blessed be God, there are times—appointed by the Father—of rejoicing, days of gladness and merry-making, seasons of sweet repose and precious tranquility. The psalmist knew it was so of a truth, and did not, as some assert that the Lord's people do, love his chains, court the darkness, and rejoice to grovel in the mire! No, blessed be God, he lived up to his privileges: for when the Lord put a new song in his mouth, he rejoiced indeed, and sang with a gladdened heart: "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High" ver. 1. Yea, it is a good, a precious, and an enviable thing to give thanks; for Zion to be delivered from that sad spot, where, by the rivers of Babylon, she sits down and weeps. There, in that lone vale, the land of confusion, her enemies require of her a song, and she can only sigh: "How can we sing the Lord's song in a strange land?" The Lord's song? because He alone can give it. The Lord's song? because of His mighty acts. The Lord's song? because of His praise, honour, and glory!

"It is a good thing," for it charms the heart of Immanuel, and is a sweet exercise for His bride. And see! beloved in Him, it is a song of His lovingkindness and faithfulness: "To show forth Thy lovingkindness in the morning." How pleasant a thing it is to resolve with the church of old: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them, according to His mercies, and according to the multitude of His lovingkindnesses." No spiritual day can dawn upon the bride, but it is replete with lovingkindnesses: lovingkindness which leads to the banqueting chamber, and gently whispers to the weary, ready-to-perish, and heavy-hearted

ones: "Eat, O friends, drink, yea, drink abundantly, O beloved." Lovingkindness, which looks with the eye of pity upon His captives, whose due desert is eternal banishment from Him, comes to the very spot where they lie bound in affliction; cuts in pieces the gates of brass and bars of iron, that says to the prisoners, "Go forth, and to them that sit in darkness shew yourselves." Lovingkindness, which clasps the weakling to His bosom, and the wanderer to His ever-loving heart, with the gracious words, "Thou art Mine!"

But further, the song is of "Thy faithfulness in the nights" (margin). Yea, "in the nights" we have proved it gloriously true: "If we believe not, He abideth faithful." Faithful to His promise, never to leave or forsake; faithful to His trust, to water His vineyard every moment, and keep it night and day; faithful to His covenant engagement, to supply all our need, Zion may, and does distrust Him, she may say, "The Lord hath forsaken me, and My Lord hath forgotten me;" but He gently expostulates: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" The mountains may depart, the hills be removed, a woman may forget her sucking child, yet shall My kindness not depart from thee, yet will I never forget thee. Oh no, poor trembling soul, thou mayst be deeply conscious that thy unfaithfulness deserves unfaithfulness in return; that thy forgetfulness of Him might justly cause Him to be indifferent to thee; but He changes not. Has He not again and again manifested His unchanging affection and faithfulness? has He not declared that He hates putting away, and will not cast off His people for all that they have done? And He is not a man that He should lie, or the son of man that He should repent. Indeed, and in truth, His bride may well sing of her Lord's "faithfulness every night," and praise Him with the best member that she has.

But we must hasten to consider for a brief season the vast and stupendous subject unfolded in the verse before us, as the only ground of a poor, broken-hearted sinner's rejoicing—"Thy work:" and in passing, we would linger for a moment upon the expression and characteristic of human weakness: "Thou, Lord, hast made me glad." It is the sovereign prerogative of Jehovah to gladden the hearts of His pilgrim people, and that too, "in His times." These often sorrowful ones know it is so, and have frequently to sigh with one of old: "If I say, I will forget my complaint; I will leave off my heaviness and comfort myself, I am afraid of all my sorrows" (Job ix. 27, 28.) 'Oh,' says the self-sufficient free-willer, 'I have bid adieu to all sorrow, having found peace; I have left the matter of



sin with God, He has pardoned it; why should I have anything more to do with it? and henceforth, I mean to live in a state of rejoicing.' 'Ah,' says the broken-hearted sinner, convinced of his own utter helplessness and weakness, 'If I say I will leave off, I cannot comfort myself, but have continually to cry: "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice" (Psalm li. 8.) And sometimes when the King's commandment, "Be ye glad and rejoice," comes home with power to my heart, I can say before my gracious God: "Thou hast put gladness in my heart" (Psalm iv. 7). 'Thou hast turned for me my mourning into dancing, Thou hast put off my sackcloth, and girded me with gladness,' to the end that my glory (*margin*, tongue or soul) may sing praise unto Thee, and not be silent"' (Psalm xxx. 11, 12.)

Yes, dear reader, must we not ever sing, "Thou hast made me glad," and acknowledge Him as the "God of our joy and gladness?" for He is the Sole Proprietor, Possessor, and Giver thereof, and He has sown it all for His upright ones, to spring up in due season. After the storm and tempest, after the conflict and strife, after the weariness and turmoil, when the plaintive moan of the storm-tossed mariner and toil-worn warrior has ascended to the ears of Him Who sits on yonder throne of glory to execute judgment for His oppressed ones, "He bringeth them out of their distresses; He maketh the storm a calm so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven."

"Through Thy work!" Oh what a wide field for our consideration is here! "The works of the Lord are great, sought out of all them that have pleasure therein" (Psalms cxi. 2.) As the little child stands upon the sea-shore, with the vast ocean before it, lost in wonder and astonishment, so do the Lord's dear people stand amazed as they attempt to speak of such an inexhaustible theme as this—"Thy work!" Eternity alone will suffice to open up the depth of love divine, from whence every mighty and marvellous act or behalf of His people all flow. Love, unselfish, vast, inexhaustible love, was the motive power which moved the mighty hand of Deity Back into the ages of eternity we peer, and there we behold a covenant God at work on our behalf. Not willing to enjoy His unutterable glory alone, the great Three-in-One determined to have a family around Him, who should share His bliss and render to His name unceasing praise. The stillness of the great council-chamber was broken, and that wondrous scheme too deep for angelic minds to explore or comprehend was laid. Here we are brought to contemplate the individual acts of each Divine Person.

Very prominently stands out that marvellous truth so hated and

despised by the religious world, viz. : The Father's eternal election of the bride, the Lamb's wife ; and we may well take up the language which burst from the overflowing heart of the apostle when he exclaimed, " Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus : according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love : having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will " (Ephesians i. 3-5).

Yes, blessed for ever be His name, "from the beginning" God the Father chose His people unto salvation. Then they were endowed with all spiritual blessings, and predestinated unto the adoption of children. And not only so, but in every deed given as the bride elect to her covenant Head and Husband, loved with the same unchanging, inexhaustible and infinite love, destined to share the same throne. As the mother provides beforehand for her offspring, so has Jehovah provided all things necessary for the support, nourishment, education, discipline, preservation and final triumph and glory of His family : as saith the apostle : " He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also, freely give us all things ? " (Rom. viii. 32.)

"Thy work"! See! "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons " (Gal. iv. 4, 5). Ah ! dear reader, often and often have we wondered wherein is manifested the greater grace, in Him who gave His Son, His well-beloved Son, the Darling of His heart, in Him who surrendered Him from His own bosom, to receive all the indignity that men could heap upon Him, with all the rage and malice of devils, or in Christ—Who condescended to be "made man;" be born of a woman; hang at her breast; be carried in her arms, and Whose first cradle was in the manger of the beasts at Bethlehem. Oh, what a wondrous act of grace was that when the Father "sent forth" the Lord Jesus, the Heir of all things, as the Minister, the Surety, the Servant of His people! Do we trace further the works of the great, the mighty, and terrible God? He gives to His Righteous Servant His commission; anoints Him with the Holy Ghost, and with power, to preach glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord. He bears testimony to His work with the words: "This is My beloved Son, in Whom I am well-pleased." He accepts the mighty Sacrifice, and acknowledges the incalculable debt of the church's guilt all cancelled; in token whereof He raises

the God-Man from the grave. "Him God raised up the third day, and shewed Him openly." Not to all the people, but unto witnesses chosen before of God. Yes, He "brought again from the dead that great Shepherd of the sheep" (Hebrews xiii. 20) in order to proclaim our perfect and complete justification.

His wrath and fury against our guilt were all expended: and now it was not possible that He should be holden by death. Hence, the Mighty Victor rose triumphant, and ascended up on high. Yet He took not this honour and exaltation unto Himself; the Father gave it as His due reward: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." O beloved, may we not well say, "Great is the Lord, and greatly to be praised, and His greatness is unsearchable..... I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness."

*(To be concluded D.V. next month).*

## PERSONAL LETTERS TO THE EDITOR.

### A WORD FROM THE LORD.

January 31st, 1885.

My Dear Friend,—



T last I take my pen in hand to send you a line, which I ought to have done earlier, but something or other has put it aside.

At the end of the Old Year these words were the cry of my soul: "Pull me out of the net that they have laid privily for me, for Thou art my strength." I was feeling very low and depressed at the time, and looking forward into the future I saw nothing before me but trouble, perplexity, and anxiety; and oh, with what a yearning of desire to have these words fulfilled in my experience could only be known by the prayer pressed out of my heart to my covenant-keeping God. Then these words (as you describe in your new year's address) glided into my heart with melting power: "His left hand is under my head, and His right hand doth embrace me." Oh, what sweetness I felt from these words for a time I cannot describe. I felt the Lord would hold me up in the coming year, and that while in His embrace no enemy in whatever shape could harm me: as dear Kent sings—

"In every state secure,  
Kept as Jehovah's eye,  
'Tis well with them while life endure,  
And well when called to die."

But, like Abraham, I return to my own place, and have feelingly to say with dear Hart—

"But oh, when these short visits end,  
Though not quite left alone,  
I miss the presence of my Friend,  
Like one whose comfort's gone."

On New Year's morning, when I awoke, I kept looking about me for my portion, but could seem to get nothing to come with that sweet power I have experienced this last few years. I thought I should get nothing to rest upon, but the Lord in mercy gently stayed my spirit with these words: "As thy days so shall thy strength be." They seemed to come as a gentle reproof, and said, "You have been looking for a stock of supplies, but as thy day's daily need is shall strength be given unto thee." My heart responded and said, "Lord, do let it be so, and lead me away from myself and my miserable surroundings of sin, lust, pride, an evil eye, a heart of unbelief, and do lead me continually to Thee, Who alone art my strength and my refuge in the day of my trouble." I often have to feel the truth of the poet's words—

"The billows swell, the winds are high,  
Clouds overcast my wintry sky;  
Out of the depths to Thee I call—  
My fears are great, my strength is small."

Truly my strength is small, but the promise runs: "When their strength is all gone, and none shut up nor left, then I the Lord will hear them, I the God of Israel will not forsake them." What a mercy our God is not a forsaking God, but, with the Psalmist, to be enabled feelingly to say, "Our God is the God of salvation." This makes me at times cry—

"O Lord, the pilot's part perform,  
And guide and guard me through the storm;  
Defend me from each threatening ill,  
Control the waves—say, Peace, be still."

Amidst all the cares and perplexities of life the Lord still stands by me when I stand up before poor sinners in His name, and He condescends to make "His name as ointment poured forth" to our souls. He has not left me without testimonies of usefulness to His living family, as some have told me from their own lips, and not long since I received a letter from Mr. P., saying the Lord owned and blessed my labours amongst the little causes where He has called me to go. He still opens doors for me, so

that (D.V.) this year I shall not have a vacant Sunday. I would desire to feel humbled at this, and beg of Him never to leave me, but still give me to feel with the poet—

“Through life and all its changing scenes,  
And all the grief that intervenes,  
’Tis this supports my fainting heart :  
That Thou my sanctuary art.”

I much enjoyed the New Year’s Address, and especially your two verses ; they, under the Spirit’s influence, melted my heart.

Now I must close, as all the other inmates of the house have long since retired to rest. May the blessing of Israel’s God rest upon you, the God that he said “fed him all his life long, the Angel that redeemed him from all evil,” a feeding God and a redeeming God.

I remain, yours affectionately,

E. D.

#### AN AGED VILLAGE PASTOR.

Dear Sir,—I hear that you still have the enlarging of the heart and opening of the mouth to your hearers, and that your speech distils as the dew and drops as the small rain on the tender herb. Also that the King sitteth at His table, and they enjoy the savour of His good ointments, and that His name is as ointment poured forth. Like the virgins, may they find their best affections drawn out towards Him, perceiving Him to be the chief of ten thousand and altogether lovely, enabling them to worship Him in spirit and in truth. Feeling the drawings of Divine love they will then run after Him ; brought into His chamber they will rejoice and be glad in Him, and remember His love more than wine : for the upright love Him. I often think many who bear the name of Christian have as little real experimental acquaintance with Him as a Hottentot. But what a close and blessed union subsists between Him and His dear family. How familiar He is with them : not only allowing them to plead with Him, but He also communes with them, bringing them into His banqueting house, and His banner over them is love. He calls them into His garden. “I am come into my garden, My sister, My spouse ; I have gathered My myrrh with my honey ; I have drunk My wine with My milk. Eat, O friends ; yea, drink abundantly.” “O Beloved,” His bride replies, “I sleep, but my heart waketh ; it is the voice of my Beloved.” How often is that the case under the ministry of the Word : the Redeemer’s voice is heard in the heart. What an arousing when He knocketh ; what a coming forth when He says, “My head is filled with dew and My

locks with the drops of the night. In Me dwelleth all the fulness of the Godhead bodily. My locks wet with the drops of the night : with the agony I endured in Gethsemane's garden, when I made My soul an offering for sin on Calvary's cross. All refreshing, reviving, invigorating dews come from Me, not only imparting Divine life, but nourishing, sustaining, and preserving that life. I come down on you, O My beloved, as the rain and as showers on the mown grass." What sympathy is shown in replying to the breathings of the seeking seed of Jacob, the inquirer in the way to Zion. She says; "Tell me, O Thou Whom my soul loveth,"—feeling inward drawing to the Redeemer and His people,—“tell me where Thou feedest, where Thou makest Thy flocks to rest at noon.” Behold the pantings after communion with Him and His dear people, and what a gracious, tender, loving reply does she receive from Him Who shed His heart's blood for her : “If Thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents,” the pastors Whom I raise up to feed My people with knowledge and understanding. There will I speak to thee ; there will I direct thee ; there will I guide thee ; there shalt thou feed in the green pastures of My word ; there shalt thou find rest to thy soul ; there shall thy hungry soul be fed with immortal food and thy longing soul be satisfied with those living streams which make glad the city of God ; there shalt thou feel the warmth of Divine love ; there shall the Spirit of truth reveal Me unto you in all My rich fulness and grace ; there shalt thou partake of that feast of fat things, full of marrow, of wines on the lees well refined ; there shalt thou eat My flesh and drink My blood and live for evermore ; there shalt thou receive those joys which are unspeakable and full of glory, that peace which passeth all understanding. Thy path shall be as the shining light shining more and more unto the perfect day ; there shalt thou come forth in My likeness, changed into the same image from glory to glory, even as by the Spirit of the Lord ; built up with the rest of My members into a spiritual house, to stand through the never-ending ages of eternity, ascribing all power, glory, might, majesty, and dominion to Him Who sitteth on the throne, and to the Lamb for ever and ever. Amen and Amen.

Yours in bonds never to be broken,

C. H.

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CHRIST was a propitiation on earth in His offering. He is a propitiation in heaven in the presentation of that offering. While His plea is heard His death is accepted.

CHARNOCK.

## A GLOOMY OUTLOOK.

Belvoir, Grantham,

Feb. 5th, 1885.

Dear Mr. Baxter,—I fear you will think I have neglected you. My time has been so much occupied, and as a consequence something is sure to be neglected. Business cares seem to increase daily, and at times become so perplexing it is difficult to know which way to turn. It is much the same politically and in religion also. As a nation, I think the outlook is of the most gloomy kind—wars and Infidelity increase and abound. At the present rate of progress the reign of Popery and Infidelity cannot be long delayed. I am quite sure the masses in our towns and villages are much nearer the Church of Rome than they themselves are aware of, thanks to the teaching of their so-called *priests*. Let the word go forth who is a Protestant? and who a Papist? and that “hateful” word *Protestant* will drive thousands of so-called churchmen into the lap of the “whore of Babylon,” a system (not a religion) denounced by God in language too plain to be misunderstood, but petted and caressed by the statesmen and the great ones of what I would hope is still “Protestant England.”

There is, however, left for the comfort of the “children of the living God” the knowledge, yea, the absolute assurance, that these things are not a matter of chance, but if permitted by the Almighty for the “filling up of the measure of their iniquity,” there shall still be a remnant “safe amidst the wreck of worlds,” whose hiding-place is beneath the shadow of His wings. I would that I could experience all the comfort that my apprehension of these truths should bring, but I can thank and bless His holy name it is not our realization of the fact upon which our hope depends, but upon His everlasting covenant of mercy, which can never be annulled or set aside in the slightest degree.

I trust you are well, and will be long enabled to raise up a standard to the honour of our God, to whom shall be ascribed all the praise and all the glory in the salvation of His people to the end of time.

Believe me, yours sincerely, J. W. S.

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 THE LORD'S POOR REMEMBERED.

Jan. 30, 1885.

My dear Friend,—Your kind response to my letter came quite unexpectedly this evening, as I did not think mine to you would require an answer by post, and I found myself thinking, ‘I wish I could do something to encourage Mr. Baxter; and with the wish

came the thought, that to order three of the *Gospel Advocates* to be sent to three of the poor and needy of the family of God would cheer you and each of them; and, above all, be pleasing to the Lord, if the wish was begotten by or of Him. So please find seven shillings and sixpence (postal order) for this purpose. Those in a Workhouse would be preferred, if you know of such, who live at a distance, and who would feel cheered by being remembered once a month at least by those who, like themselves, feel to be "needy, guilty, loathsome and bare," but being taught by HIM, are drawn to Jesus "just as they are," and find sooner or later they are "in no-wise cast out."

With love,

D. F.

P.S.—Since writing this letter, I am tried as to whether I should send it. It comes into my mind it may be of the flesh—then, perhaps Mr. B. will put it in the *Advocate*—then, 'tis all done to be seen of men. Then, you are seeking your own glory not the Lord's, &c., &c. So I put it away between the blotting paper, thinking it best to ponder it over and wait a day or two, &c. But then it came into my mind, I could tell Mr. B., if he thought any good would come of it, he is at liberty to make use of it, if he crosses out name and residence, also the name among the correspondents, so that I could not be known by it. In that way the above accusations from my own wicked heart, or the suggestions of the devil would be silenced. "O wretched man!"—what a plague the heart is in all we undertake.

"I would have confidence in God,  
And trust my all with Him;  
But ah! the old man lurks about,  
A constant plague within.

Sometimes I feel a little joy,  
Then all is right and well;  
If God one moment hides His face,  
I'm black again as hell."

"Base unbelief steps in, and says,  
Indeed this is the case;  
Ah, sure I'm not a child of God;  
I can't be called by grace.

Where Christ is all, that soul will fall,  
Ah seven times a day,  
Because there's hell, and sin and flesh.  
Opposing all the way.

And why all this? Indeed, my friends,

"Tis very plain to me;

Because the old man and the new

You want them to agree." *Daniel Herbert.*

Perhaps, after all, my writing is in answer to prayer. Am poorly, excuse indifferent writing. "*Be of good cheer,*" Jesus said to His disciples, though He was going to be crucified. If I weary you, a hint to that effect will prevent my transgressing again. With love.

D. F.

[We sincerely thank, and have done our best with the three numbers to meet the wishes of, our kind friend. THE EDITOR].



## "THE FELLOWSHIP OF HIS SUFFERINGS."

Phil. iii. 10.

Hallowed "Gethsemane,"  
By sufferings and prayer!  
Our good Lord's retreat,  
He loved to be there:  
Apart from the world,  
Its glitter and care,  
In the Spirit alone,  
With His Father so dear.

And to Calvary's cross  
The faithful repair;  
Remember His death,  
And sufferings there;  
Bless that precious blood,  
With consciences clear;  
Praising God and the Lamb,  
And have nothing to fear.

Yes, to Calvary's cross  
We sinners draw near;  
Weep over our sins,  
That nailed Him up there;

Hereford.

Rejoice in His love,  
Made steadfast and sure:  
At the right hand of God  
Behold Him in power.

Precious Jesus! Thy cross  
Our spirits does cheer;  
We joy in that love  
Made manifest there:  
There, all that God is  
Stands full in faith's view  
And God is Our Father,  
Loving, holy, and true!

Thy presence, Lord Jesus!  
'Tis heaven begun!  
Eternal delights  
With Thee ever one:  
To live in Thy smile,  
Sing what Thou hast done  
New wonders unfolding,  
God's delight is with man

HENRY LAWF

## HARD TIMES.

"*He enlargeth the nations, and straiteneth them again.*"—Job x



NATIONAL prosperity or adversity are usually placed  
credit of what are purely *second causes*. The impol-  
rulers, the defect in the working of various home  
or foreign treaties, are urged in the strife of po-  
parties, as the almost *exclusive* cause of difficulties abroad  
stagnation in trade at home. The only remedy is believed to  
in a thorough revision and reversion of politics: and in w  
suggested to this end much truth may be found. Rulers may  
wisdom: as the Lord said of the once flourishing mercantile  
"Thy rowers have brought thee into great waters" (Ezek.  
26). Laws may be radically defective, and while sounding well  
statements of theory, may utterly fail in practice. Further  
intricate and involved nature of conflicting interests in trad  
commerce is so mysterious that, what proves advantageous t  
class is ruinous to another. Competition begets fierce rivalry  
this begets selfish carelessness of the welfare of our neighbor

A succession of bad seasons impoverishes the agriculturists;  
reacts on those manufacturing the comforts and luxuries of  
Machinery gorges the markets, and the supply overcap-

demand. All civilised nations vie in strife to obtain the best prices for their commodities, and yet are compelled to stoop to accept for the self-same articles the lowest figure.

But where are we going? Does the reader expect a lecture on Political Economy, the amendment of the Land Laws, the abatement of Taxation? Is the writer expected to proclaim a crusade of class against class, of capital against labour, or of employed against employers? Surely not. "Who knoweth not in all these (evils which have befallen) that the hand of the Lord hath wrought this?" (Job xii. 9). "Who knoweth not?" Why, thousands upon thousands are ignorant of the fact. Men are lopping away at the branches, unmindful of the Root. They are devising panaceas for the existing evils which will prove to be the prescriptions of "physicians of no value." In the all but *universal* depression in trade, and the consequent suffering prevalent among not only the humblest, but middle and genteel classes of society, there is "the finger of God." He Who has *enlarged* the nations is *straitening* them again. He is "sifting the nations with the sieve of vanity," because they have been revelling in His bounties, yet denying Him as the Giver, and casting His truth behind their backs. "His lips are full of indignation" at the contempt poured upon Himself and His supreme government, "and His breath as a devouring fire" will render rebuke to His contemnners.

Wherever it has pleased the Lord to manifest Himself by means of His written word and preached gospel, He will not tolerate with impunity the affronts offered by Papal superstition, Sceptical blasphemy, and National contempt. He does not expect to gather grapes from thorns and figs from thistles—to obtain vessels to honour from vessels of wrath fitted to destruction; but He will have His Being owned, and His Word revered, or He will scourge those who set Him at defiance.

HE *enlarged* England, by prosperity at home and abroad, and made our little Isle mistress of the seas, and the colonizer of distant and many times larger lands. HE made our merchant princes, our wealthy landowners, our prosperous artizans, our better-off agricultural labourers. Yes; it was HE alone Who did this. Wealth was ministering to all classes, in improving their estate and increasing their comforts. And then followed the copying of ancient Sodom's evil ways: as the Lord said to Jerusalem: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy, and they were haughty, and committed abomination before Me; therefore I took them away as I saw good" (Ezek. xvi. 49,

50). Let none suppose this description will not apply to England, America, and the Continent. The tide of prosperity which some years since flooded this nation made the wealthy vicious, and those in humble ranks to strive to emulate them. Witness the effect of their immense earnings on the mining classes in the wanton extravagance that prevailed. And thus all classes began a course of living which was continued when the means of supporting it no longer existed. For God was not in all their thoughts. And now He resents this, and is taking away His corn and wine, and wool and flax (Hosea ii. 9), and while there is *howling* on the bed of distress there is no national *crying unto Him* (chap. vii. 14).

And amid all this our priestly leaders, debased by Popish superstition or hardened by Rationalism, intent on popular favour and worldly ease, aid in keeping the Lord out of mind by taking no steps for a National acknowledgment of His outstretched hand. And so "the people turneth not to Him that smiteth them, neither do they seek the Lord of hosts" (Isa. ix. 13). They look to statesmen, and political coteries, to do what only the Lord can. For, granting He works by human agencies and natural laws, yet only He can so rightly guide and wisely employ them, that the course of error should be avoided with its attendant miseries, and that path which ends in prosperity be surely followed. If He "turns wise men backward, and makes their knowledge foolishness," all the best wishes of their hopeful adherents and dependents must be utterly blasted.

Yet even in these times and circumstances there is sure comfort for the toil-worn and anxious ones of every estate in "the whole family" named of the Father in Christ: for it is written: "In the fear of the Lord is strong confidence; and His children shall have a place of refuge" (Prov. xiv. 26). "In His hand are the deep places of the earth; the strength of the hills is His also" (Psalm xcv. 4). The springs of trade and the currents of commerce, like the ships of Dan and Zebulun, the tents of Issachar, and the oil and wine of Asher, are in His keeping. "He *enlargeth* the nations." And seeing His people must be preserved while in this world till His secret purposes are fully accomplished, it entails on Him the necessity of causing His providence to minister to their necessities. And in this bounty the reprobate also share. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). Let the world despise, let professors revile the chosen remnant, and tell them their creed and teachers are DYING OUT, it is because these enemies "know not the thoughts of the Lord." Little do they imagine that but for these they hate, and wish to cease, together with "the Holy One of Israel," from

before them, there would be no further display of mercies, even of a temporal nature. It must therefore come to pass, seeing all things are delivered into the hand of the exalted Saviour, that His people must not only *spiritually*, but *temporally*, be fed, clothed, warmed, &c., for Himself hath assured them: "Your heavenly Father knoweth that ye have need of all these things" (Matt. vi. 33). And while these necessities exist, the way must be provided for the obtaining of them. And that way will ever be opened in the varied modes of industrious occupation, and in the benefits accruing from this the world in general will participate. May the Spirit of faith, prayer, and patience be granted to the Lord's suffering ones, to enable them to attend to the heavenly counsel: "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6). He feeds the ravens and young lions, and He will not forget His chosen doves. AQUILLA.

### THE WORD YIELDING FRUIT.

45, Grange Street, Hoxton,

Nov. 4, 1884.

Dear Friend and Brother in the Lord Jesus Christ, grace, mercy, and peace be with you at all times,—



ENCLOSE copy of letter I received from Mrs. B., of Richmond. She has lately passed through much affliction; it was thought her end was near, but she is a little strengthened.

I went to see her during the illness, and found her stayed upon God, although at times the pains of body were most severe. She told me that the portion of the Word I was led to speak from three years ago at Richmond had never left her. She had a good hearing at the time, and during three years, most of which she has been confined to her house, it has been the support of her mind and the breathing forth of her desire (Psalm xxx. 10), and many have been the seasons of refreshings the Lord has granted her. Thus the Lord is faithful.

I am glad to have heard you once more: for, although not hearing with any special feeling at the time, only that I felt deeply interested, the Word abides, and has been as a refreshing shower from the Lord.

Such precious truths are food to my soul: for I am one of those poor and needy ones who cannot help themselves, but who not only want the blessing to be provided, and the feast of fat things to be set forth, but the Lord to seal the Word with power in the heart—in other words, to bring the blessing of salvation and put it

into the hand of that faith which is His own gift, and work in the soul. It is then the work of faith with power, and in all this "labour there is profit." May the Lord still continue to strengthen, preserve, and bless you, and cause His Word to be for the comfort and consolation of the afflicted in Zion.

So prays yours in Him,

F. PEPPER.

Dear Brother in the covenant ordered in all things, and sure to all the spiritual seed of Israel; grace, mercy, and peace be multiplied towards you. Accept a few lines from one, who though a prisoner, and not able to be at the courts of the Lord, desires His gracious presence.

Well, dear friend, although I am prevented, through affliction, from going to the Lord's house, I can say He has been to me, and spoken words of comfort when I most needed them, and favoured me with many precious promises: for at times I get into a low place, and seem to doubt whether the work of grace was ever begun in my soul. Then I am enabled to plead for a promise, and in His own time and way I get answers. His time is always the right time.

The other evening I was pleading with Him for a word of comfort. Then a little while afterwards, bless His dear Name, this word came: "It is I, be not afraid." "Fear not worm Jacob," and "Even to hoar hairs I am He:" and again: "What more can He say than to you He has said?"

How very blessed it is when the Lord speaks to the heart by the Spirit's power! O, I do want the power of the word with the word.

I am a poor empty sinner and I want a full Christ. I want Him as my Prophet, Priest and King. I want more faith, love, hope, and all He can bestow. I want His teaching, for I feel ignorant. I want to be kept from a repining, fretful spirit. I want to say, with a feeling sense of what I say, "Thy will be done;" and bless and praise His dear Name, He keeps me quietly looking unto Him for help and support till my change come, and every day I find the promise is fulfilled: "As thy days so shall thy strength be." And I can say, now nearing fourscore years, that goodness and mercy have followed me to this hour, and although afflicted, it is in love, and all is right, for I have far less than I deserve.

I conclude with my earnest prayer that the Lord may stand by you, bless you in your work, and when He has done with you here give you an abundant entrance into His glorious presence, where there is fulness of joy for evermore; and where, as dear old quaint Quarles says, "There needs no sun by day, no moon by night; the palace glory is the palace light."


MR. F. PEPPER.

Yours in Him,

M. B.

## TRANSLATION.

"Who hath translated us."—Col. i. 13.

N reading the various articles that have lately appeared in the *Gospel Advocate*, and other truthful periodicals, relating to the spread of Popery, both at home and abroad, the question naturally occurs to the mind: "What is the best means to adopt to check the spread of the pernicious teaching?" It is recorded of Luther, that his fear was that when he was dead the doctrine of Justification by Faith in the alone merits of the Redeemer and His substitutionary work, would be very much lost sight of. And judging from what we see going on around us, the commemoration of his birthday and his doctrine seem forgotten together.

I have before me a paragraph from a paper announcing the perversion of a baronet, his wife, and four children, and of their being duly received into the communion of the Roman Catholic Church. And the said paper is in high glee at the event, and the prospect of the ultimate conversion of England. And, if rumour is correct, the female converts of the Salvation Army—so-called—are required to surrender all they possess in the way of superfluities, for the benefit of the Order: thus shewing itself to be as much a system of leading captive silly women laden with sins, as Popery itself. I have also a pamphlet by a Unitarian, condemning the doctrine of the atonement and substitutionary work of Christ, and calling it a most immoral doctrine. So that altogether the ancient landmarks seem to be in danger of being swept away by the flood of error and superstition that is flooding the land. The best thing then to counteract it is to search the Scriptures, and to contend for those grand old doctrines which are so much despised.

And now to return to the text, "Who hath translated us." The all-important point then is, Have we been translated from one kingdom to the other? Because there may be a certain amount of morality, and seeming-to-be-religious, begun in the flesh, which will consequently end there (John iii. 6). Every plant not planted by the Heavenly Father will be rooted up (Matt. xv. 13). Every plant that has been transplanted into the kingdom of God's dear Son by the operation of the Holy Spirit must abide, for—

"His Word shall stand, His truth prevail,  
And not one jot or tittle fail."

Now, as the various systems in vogue are founded more or less on man's Free-will, or the power to choose between good and evil, be it known once for all that Free-will is not in the natural man: "the carnal mind being enmity against God, and not subject to His law" (Rom. viii. 7). In "translation" a spiritual faculty is given, and the will emancipated from its original bondage. The Scrip-

ture, says, "If the Son shall make you free, ye shall be free indeed" (John viii. 36), implying bondage before. But somehow or other in a deal of the religion of the day, these fundamental truths, if not altogether ignored, are very much overlooked. There is no opening the eyes of the blind, no unstopping deaf ears, but a mysterious power is at work which supersedes these blessings, and which in reality places all who contend for their erroneous teaching in the ridiculous position of assuming, that a child can cry, see, and hear before it is born.

The great thing aimed at with most is a wholesale manufacture of converts. Never mind about those old-fashioned, scriptural doctrines, the substance of which is, that "God will have mercy upon whom He will have mercy, and whom He will He hardens" (Rom. ix. 15). "Of His Own will," says James (chap. i. 18), "He begat us with the word of truth." This declaration shows clearly that it is not of him that wills, or of him that runs, but God that shows mercy: and it shows every system that does not acknowledge true and vital religion to be of the operation of the Holy Spirit upon the heart of man, to be priestcraft, no matter what the term applied to it may be. And furthermore, all the blessings that pertain to the children of God in the new covenant are the effects of "translation," and not the cause. Ezekiel xvi. is a clear description of the Church in her natural state, and shows it is God Himself that performs all that is necessary for the salvation of the sinner. Chap. xxxiv. proves that He will both search and seek out His sheep in the cloudy and dark day; that He will set up one Shepherd over them, and He shall feed them. Here is clearly shown the true Prince of the House of David. In chap. xxxvi. 25, He promises to sprinkle clean water upon them; that from all their filthiness and idols He will cleanse them, give them a new heart, &c. But time and space would fail to tell of the same truths taught by Jeremiah, and quoted by Paul, showing it to be pure Biblical doctrine: and it is a serious error to impute its origin to Luther, or Calvin, or any other man.

January 5th, 1885.

G. T. BROOKS.

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

Thursday, Dec. 3rd, 184C.

My dear brother in our dearer Jesus,—



FEAR lest I should seem intrusive and presuming, in again writing to you; but as an opportunity of conversing is so very uncertain, I feel as if I must greet you in that Name which is above every name, and repeat my admiration of

His marvellous condescension to us-ward. "O come, and magnify the Lord with me, and let us exalt His name together:" for He that is mighty hath done unto us great things. He has followed (yea, gone before us) with goodness and mercy hitherto, and not one good thing hath failed of all that He hath spoken. I cannot help thinking it is a token that the Lord is still on our side, that you should be led to express almost the exact desire which was silently existing in my own bosom. It seems something like that battle of old, in which, while Moses' hands were held up, Israel prevailed, but when they sank, Amalek appeared to gain advantage. But we read that Moses' hands were heavy; and ah, my brother, I would not dissemble, but humbly confess that after all the mercy, the manifestation, and the enjoyment, I too have known at times the heaviness of the hands. And methinks this moving of the Spirit in our souls, whereby we have a mutual desire for united supplication, is like the putting a stone under, so that they shall be held up, though evidently not by our own power, till our enemies are utterly discomfited, and our Beloved has gained for us a complete victory.

At present He seems to say, "I will yet be enquired of to do this thing for them." And hereby we have a double blessing: the blessing we seek for, and the blessing of seeking for it; talking to our God about it, and communing with Him in it. Was ever any mercy so kindly, so lovingly, so condescendingly bestowed? Sure none should louder sing than we. O precious Jesus! fill our hearts and tune our tongues, for Thou must do it all. Give the mercy, give the gratitude, draw it forth, and then accept Thine Own, while we feeling acknowledge that we are nothing, that Thou art All—all in us, all for us, all to us. O, the heights, depths, lengths, breadths of this glorious Christ! May His unsearchable riches and boundless, fathomless love, be more revealed to us by the Holy Ghost; then shall we see that all the manifestations of it we have yet had are but a tithe, as it were, of what is in His heart yet to be unfolded.

Before I leave you I must just say in the exercises of last night, I had not that glow of feeling sometimes enjoyed, but was favoured with a comfortable hope—yea, peaceful confidence—that our God would be entreated of us, and does intend to give us in His Own way the desire of our hearts. This solid assurance still continues. I was led to seek a composed night for my sister, as a token for good trust. It was granted. For your valued letter, my dear brother, I thank you much. It makes me feel deeply my littleness and ignorance; but this is good. I cannot be too low, and in the lowest place would shout the loudest, "Grace! free grace!"

Thankful am I that I have been made, in any little measure, a comfort to you. It is the Lord's doing, and marvellous in my eyes.



May He continue our love in the Spirit, which I believe is mutual and vouchsafe us still more communion with each other in Him: for Jesus must be first and last, or there will be no savour, fragrance, unction or power. The Lord bless you, support you, and prove your enemies liars unto you, causing you to tread upon their high places.

Since I began this Mrs. T. called and asked me to write a line to dear Mrs. F., which I will enclose for you to read to her when you think best. Excuse my freedom, but "where the Spirit of the Lord is, there is liberty" in many senses. The Lord be with thy spirit.

Yours in Jesus, and for His sake,

*The late* Mr. J. Fothergill.

RUTH BRYAN.

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LETTER BY THE LATE MR. J. OAKSHOTT.

North Cottage, Chichester,

January 18th, 1877.

My very dear Friend and Sister,

I received your very kind and dear letter with very great pleasure, and most heartily thank you for it. I feel it so very kind of you to send me such a nice long letter in your weak state. Its contents were truly refreshing to my soul. It seemed such a long time since I had the pleasure of a letter from you, although you so kindly wrote to my dear sister, and I had the privilege of hearing of you,—still we do like to have it personally from those we so much love and esteem in the best sense of the word, "with a pure heart fervently." Well, my beloved sister in the Lord, the old year is gone; and if we look back, what a nothing it appears—departed as a tale that is told. Thus will our whole life appear when our end approaches and Eternity opens. But Eternity will never expire. Eternity will last world without end. When millions, unnumbered millions [of years], are passed away, Eternity will be still the same. Oh, then, what an unspeakable mercy to have a sweet hope of interest in the precious love and blood of our dear Emmanuel,—to be enabled by the power of Divine faith to cast anchor on that Immovable Rock within the veil,—"which hope we have as an anchor of the soul both sure and stedfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus."

O my beloved Sister, how sweet these little words are become to my soul,—more so than ever,—"we, us, I, in, me." We want it more personal, and to realize the sweet effects in our own soul.

"When to me (says Hart) that blood is applied, 'tis then it does me good." When we look back on the many years you and I have waded through, what matchless, superabounding mercy,

unfathomable depths of Divine love appear, and what extreme ingratitude and base backslidings since I have known the Lord. O what a rich display of Almighty love and longsuffering mercy has followed me up to the present time. Then, O then,

"Here I raise my Ebenezer ;  
Hither by Thy help I'm come ;  
And I hope through Thy good pleasure,  
Safely to arrive at Home."

O my dear Sister in the Lord, will not that be

"Joyful, joyful, when we meet to part no more?"

From thence we shall go no more out. Then we have the prize in view, for

"We soon shall meet salvation great—  
It is the Lord's own promise."

O the thought of casting our blood-bought crowns at His most precious, blessed feet, and to join that new song ; yes, ever new song—

"Unto Him that loved us," &c.

JANUARY 9TH.

I wrote the other sheet yesterday, but my head gave out and was obliged to leave it. I feel very shaky to-day, but having an earnest desire to answer your dear kind letter, I feel I must proceed. My chest feels so extremely weak, and that affects my weak brain. I had but little sleep last night ; but still it was not dark to my poor soul. I entreated the dear Lord to give me a word to meditate on, and that sweet portion was given me : "The Word was made flesh and dwelt among us." In the beginning was the Word "and the Word was with God, and the Word was God." Was it not a sweet word ? It was indeed to my soul. In meditation I dropped off to sleep, and awoke with these words—"An Eternal Inheritance." I cannot describe to you the joy and peace that flowed into my soul. I sought for it this morning, and found it in Hebrews ix. 15. Turn to it, my dear sister, and begin at the 11th verse. I feel sure it will do your soul good, and mark especially the last verse ; that is the summing up of the whole matter. O matchless grace ! O superabounding love ! O how rich, and O how free ! O precious, soul-cleansing, soul-comforting, and peace-speaking blood !

"Sinners can say, and only they,  
How precious is the Saviour !"

"I ran the score to lengths extreme,  
And all the debt was charged on Him."

O what a ransom ; and at what a price ! And O what an Eternal Inheritance has He procured for us,—where the inhabitant shall no more say I am sick. The air will be, and is, so salubrious, not at

all impregnated with disease,—no afflicted brains, no weak chest, no diseased hearts,—for

“There we shall see His face,  
And never, never sin :  
There from the rivers of His grace,  
Drink endless pleasures in.”

What a prospect for such a poor sinner as I to be looking forward to ! I thought yesterday of dear Hart’s Hymn (46th)—

“Now the grave’s a downy bed,  
Embroidered round with blood ;  
Say not the believer’s dead—  
He only rests in God.”

Yes, there is a rest for the children of God, and the great apostle says, “We that have believed do enter into rest,” and “you that are troubled rest with us.” O, my beloved sister in the Lord, may the Lord enable us to be continuously leaving those things that are behind, and be found pressing on, or reaching forward to, those things that are before. May we indeed press through the crowds of evils, “toward the mark for the prize of our high calling of God in Christ Jesus” : and may He enable us to take up the cross, and follow the Lord through evil as well as good report. We are not to expect a smooth path here,—it is to be through much tribulation we are to enter the kingdom. Dear Mr. Wood’s text on Lord’s day was taken from Hebrews xiii. 12-14. Sweet exhortation. Then, as we have no continuing city here, we will, by the dear Lord blessing us, seek for a better,—one that hath foundations, whose builder and maker is God.

“And while we pass this vale of tears  
We’ll make our joys and sorrows known ;  
We’ll share each other’s hopes and fears,  
And count each other’s care our own.”

O may I learn daily to desire to be nothing, and to feel it my highest privilege to be an assistant to all, but the head of none ; that grace may so work in my poor soul, that I may “be nothing at all,” and that Christ may be “all and in all,” “for Heaven will make amends for all.”

My dear sister unites with me in most affectionate love, and we all wish you a very Happy New Year, and may the best of blessings rest on you, and if the Lord’s blessed will, may He hear prayer that your valuable life may be spared to us, and that union and communion with Himself and each other may know no change, save only to increase. So prays yours, my beloved Sister, in the bonds of, I trust, everlasting love,

J. OAKSHOTT.

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N.B.—The \* placed before a day denotes a Prayer Meeting.

CHAPELS WITH PASTORS.	
BIRMINGHAM—Parade Chapel	Mr. WAKEFIELD, Pastor. Lord's Days and *Mondays & Wednesdays (E.)
BRIGHTON (Church Street)—	Mr. LAWSON, Pastor. Lord's Days and *Tuesday & Thursday Evenings.
Providence.....	Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)
" West Street .....	Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
CAMBERWELL—Grove Chapel ..	Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday
CHICHESTER—Providence.....	Evenings
CHIDDINGLY—Little Dicker ...	Mr. W. L. COX. Lord's Days and Wednesdays (E.)
EASTBOURNE—Cavendish Pl. ...	Mr. A. J. BAXTER, Pastor. Lord's Days and Tuesday and *Thursday
(late North St.) Chapel ...	Evenings
FIVE AKE DOWN .....	Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.
HACKNEY—Devonshire Road ...	Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday* Evenings
Trinity Chapel. ....	Mr. J. NUNN, Pastor. Lord's Days and *Mondays (E.)
HAILSHAM (Baptist) .....	Mr. BENSON, Lord's Days and Fridays (E.)
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LEWES—Jireh .....	Evenings
LEWISHAM—College Park (Baptist) .....	Mr. W. HAZLETON, Pastor. Lord's Days, and *Monday and Thursday
LONDON—(Clerkenwell)—	Evenings
Woodbridge .....	Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)
" Regent Street, City Road .....	Mr. W. SINDEN, Pastor. Lord's Days, and *Tuesday and Thursday
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" Gresham Street.	Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)
" Gillespie Road, Highbury Vale.	Mr. J. WHITTERIDGE. Lord's Days.
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WARRINGTON—Magdalen .....	each 4th, Mr. CHRIS. SHARP 3rd (A.), Mr. G. D. JONES
WILLYE—Bethel .....	Mr. WINSLOW, Pastor. Lord's Days.
WIMBORNE (Potton, Beds).....	Mr. C. HUTCHINSON, Pastor. Lord's Days.
	Mr. R. KNIGHT, Pastor.
	Mr. J. ADCOCK. Lord's Days

## CHAPELS WITH SUPPLIES.

*All Notices should be sent to the Printers, A. M. Robinson & Son, 38, Duke Street, Brighton, full 7 days (exclusive of Sunday) before the end of each month, and as much earlier as possible. All Anniversary Notices must be paid for.*

BEDFORD—Zion .....	Services on Lord's Days 12th, Mr. G. D. JONES
BEDWORTH—Ezra .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM
BRIGHTON—Egremont Lodge .....	Lord's-day at 11 and 7.
BUXTED—Jireh Chapel .....	1st, Mr. GRAY; 8th, Mr. LAWSON
CAMBERWELL—Aged Pilgrims' Asylum .....	19th, Mr. C. PIERPOINT
CHIDDINGFOLD—Providence .....	1st, Mr. JENNER; 5th, Mr. CORNWELL; 8th, Mr. SILVESTER; 12th, Mr. WILKINS; 15th, Mr. DAVIS; 19th, Mr. HEAD; 22nd, Mr. BRADBURY
DORKING—Public Hall .....	26th, Mr. STRINGER
FAVERSHAM—Assembly Rooms .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
GRANTHAM—Calvinist Chapel .....	5th, Mr. JENNER; 12th, Mr. HOUSE; 19th, Mr. WHITTLE; 26th, Mr. GRIFFIN
HADLOW DOWN .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN
HASTINGS—The Tabernacle .....	Services on Lord's Days. 26th and 28th (E.), Mr. BAXTER
Cambridge Road .....	Mr. WHITTLE 4th Lord's Day
HORNSEY RISE—Aged Pilgrims' Asylum .....	2nd, Mr. WELLAND; 5th, Mr. JONES; 12th, Mr. SHARP; 16th, Mr. MOCKFORD; 19th, Mr. BOTTEN; 23rd, Mr. SMITH; 26th, Mr. MARTIN
„ Elthorne Road .....	5th, Mr. W. H. TAYLOR; 7th, Mr. HAND; 12th and 14th, Mr. SINDEN
HOBBSHAM—Jireh .....	19th, Mr. BOULTON; 21st, Mr. JENNER; 23rd, Mr. BRADBURY; 26th, Mr. MARTIN
HOBSTED KEYNES .....	12th, Mr. W. H. TAYLOR
ISFIELD .....	5th and 19th, Mr. ANSCOMBE
LITTLEPORT .....	19th, Mr. JONES
LONDON—Bloomsbury Chapel (Commercial Road) .....	5th, Mr. C. PIERPOINT
MAIDSTONE .....	Service on Lord's Days
NEWICK .....	2nd and 5th, Mr. MILLS; 9th and 12th, Mr. WHITTLE; 16th and 30th, Mr. PEPPER; 19th, anniversary; 23rd, Mr. BRAZLEY; 26th, Mr. GREW
PETWORTH—Ebenezer .....	Every 4th Lord's Day, Mr. ROW
POYNINGS .....	26th and 29th (E.), Mr. C. PIERPOINT
RAMSGATE—Albert Room, Albert St. West Cliff .....	5th, Mr. WHITE; 12th, Mr. ALLEN; 19th, Mr. PRESKETT; 26th, Mr. WHITE
RICHMOND—Bethlehem .....	12th, Mr. C. PIERPOINT
RINGMER, near Lewes .....	Lord's Days, Mr. ADAMS
Rehoboth Chapel .....	5th, Mr. PEPPER; 12th, Mr. PRESKETT; 19th, Mr. JENNER; 22nd (E.), Mr. VAUGHAN; 26th, Mr. PEPPER
ROTHERFIELD .....	Service on Lord's Days
SALISBURY—Old Gaol Chapel .....	Every 3rd Lord's Day, Mr. ROWE
STROOD—Zoar .....	Lord's Days (10.30 and 6.30), Mr. C. BRIDER
WALWORTH—Surrey Tabernacle .....	Service on Lord's-days
WINDSOR .....	Service on Lord's Days & Wednesdays (E.)
WISHFORD—Barn .....	26th, Mr. G. D. JONES
WITLEY—Surrey Gardens .....	Lord's Day Afternoons (3), Mr. C. BRIDER
	Lord's-day Mornings, Mr. WHITBOURN

Mr. BAXTER will, D.V., preach at Five Ash Down on Good Friday Morning, the 3rd; and at Northampton on Wednesday (E.), the 22nd; at Ezra, Bedworth, Thursday (E.), 23rd; and at Castlegate, Grantham, Lord's-day, 26th, and Tuesday (E.), 28th.

On Thursday Evening, April 2nd, 1885, the Rev. J. BATTERSBY (Vicar of St. James's, Sheffield) will preach (D.V.) at Vernham Mission Church, Kennington Road. Service to commence at 7 o'clock.

**EIGHTH APPLICATION.**—To the Subscribers and Friends of the Protestant Blind Society. The favour of your Votes and Interest is earnestly requested on behalf of MARY DAVIS, aged 73 years. She earned her living in Domestic Service until incapacitated by blindness and deafness. She has now no means whatever, and is entirely dependent on charity, with assistance from the Parish. The case is a very urgent one, and is strongly recommended by—Rev. J. Pilkington, St. Mark's Vicarage, Dalston. W. Crosbie, esq., 842, Camden Road, N. Charles R. Ford, esq., 133, Salisbury Square, E.C. Miss Ford, 64, Canonbury Park South, N., will receive Proxies.

**OUR SPIRITUAL WARFARE,** or Satan at the head of his troops, waging war in the Battle Field against God's Elect, by Thomas Whittle (1885). "The Devil is come down unto you" (Rev. xii. 12). To be had of the Author, 5, Devonshire-terrace, London-road, Croydon, and of R. Banks, Racquet Court, Fleet Street. Price 1d.

**THE substance of a Sermon on "The Unpardonable Sin,"** by Mr. J. Mills, preached at the Baptist Chapel, Horsell Common, Surrey, on Lord's Day Morning, April 8th, 1883, and published by the request of friends. To be had only of the Author, 2, Hatfield-street, Stamford-street, Blackfriars-road, London, S.E. Price, One Penny.

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**HENRY RELF**, Well-sinker, &c., (late of Birdineye Hill, Framfield), desires to sincerely thank all who have favoured him with their orders up to the present time, and to state that his address in future (till further notice) is Station Road, Crowthorne, and South Street, Midhurst, Sussex. Stages put in for pumps, and wells cleaned as and lowered on reasonable terms. Distance no objection.

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"THOMAS CHIVERS, Baptist Minister."

"34, Bouverie-street, Fleet-street, London, E.C., Nov. 18, 1884.

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MAY, 1885.

THE  
GOSPEL ADVOCATE:  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

Advertisements are inserted in this Magazine at the following rate :—

4 Lines and under, 2s. Each Line extra, 6d.

Special arrangements for Quarter, Half, and Whole Page.

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## THE GOSPEL ADVOCATE ADVERTISER.

**CORRESPONDENCE RECEIVED.**—J. B. Tylor, D. Fisk, Dr. Corfe, R. White, J. Axford, J. Crutcher, A. D., M. L. Sykes, L. M., T. Lawson, J. W., C. W. Barnes, H. Smith, G. H. G., J. H., Rev. H. H. Smith, W. Winslow, W. L. Cox, W. Jackson, C. Gisborne, M. Moxon, J. E. Hazleton, W. H. Hucks, E. A. Barber, W. J. Parks, H. Bealeher, W. Woods, E. J. H. Churchoer, C. Hutchinson, G. A. Northover, A. Looker, I. J. Wanstall, G. Brooks, I. Backett.

**MAGAZINE SUBSCRIPTIONS**—Received with thanks up to April 28rd : Mr. Muddle 12, Mr. A. Cooper, Mrs. F. Start 2, Miss S. Gilbert, Mrs. Evans, Mr. E. Allen, Mr. H. Bradford, Mr. D. Mackay, (*per ditto*) Mr. Menpes.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, *per Editor*, with thanks, up to April 23rd : Mr. Gearing, 5s. Mrs. Gearing, 5s. A Friend (S. G.), £1 1s.

The Monthly Meeting of the Committee will be held (D.V.) at Cayendish Place Chapel, Eastbourne, on Monday evening, May 11th, 1885, at 7 o'clock.

**TO OUR CORRESPONDENTS.**—We are compelled through lack of space to omit various excellent communications which are in type. They shall (D.V.) appear next month. Also in consequence of leaving home on the 23rd for a preaching tour of about eight days we have been compelled to leave unnoticed on cover communications arriving on and after that date.

**NOTICES OF PUBLICATIONS** we are compelled to defer till next month.

**THE SALVATION ARMY BIBLE.**—To the Editor,—Dear Sir,—If the Bible (?) which has been compiled by General Booth for the use of his army, does not contain those portions of Scripture which speak of God's electing love, and of this the April number of the *Gospel Advocate* assures its readers, then General Booth has, by such omissions, committed an impious act, for which, in the time of Moses, he would have been stoned to death. God's Word closes with a curse upon all who commit this crime : "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this Book," Rev. xxii. 19. By this quotation your readers will see the enormity of the offence. I have often remarked while passing through the world, that men will sometimes unwittingly tell you what they are, and will take great pains to do so, and of this we have a very striking instance in the present case. If Booth did not hate those passages he certainly would not have omitted them in the book referred to ; and having omitted them he puts himself under the ban of the church of God. Wesleyans of this type do not usually expound Romans ix. : they reach down a pair of religious scissors, and impiously cut out the whole chapter. A few words upon the tombstone of Shakespeare have deterred meddlers from tampering with his sleeping dust, but the malediction in Revelations does not deter Booth and other Wesleyan meddlers from tampering with God's Word. Faithfully yours, H. BELCHER, 58, Sutherland Avenue, Maida Vale."

[Our Correspondent and readers will please note the authority we named for what we said about the corrupted Bible in our April number. Also that we did not say General Booth arranged the alterations, but spoke of men of his "stamp : " though as the leading spirit it could not exist without his sanction. Personally we have not as yet seen it ; though we have no doubt our information was correct. THE EDITOR.]

**GENERAL GORDON'S RELIGION.**—Dear Mr. Baxter,—I read the brief note on the cover of January's *Gospel Advocate* relative to General Gordon, whose extraordinary career and character have raised him so high in the estimation of the public mind, particularly by the peculiar nature of the duties of his mission, and the critical position it has placed him in in Khartoum. I have not read any of his published life, but have seen portions of his religious mind that have strongly clashed with the sacred principles of the Word of God. One extract of a letter of General Gordon, which fell in my way in a review of Lord Ripon's Indian Administration in the Ultramontane monthly, *The Month*, for January last. I send you a quotation that refers to General Gordon, who seems to have been the private secretary to Lord Ripon, at which I was surprised : "He arrived in Bombay on June 1st, 1880, with his private secretary, 'Chinese Gordon,' whose secession from his chief's side was announced almost contemporaneously with his arrival. Various have been the surmises in explanation of the extraordinary letter addressed by Colonel Gordon to the Bombay Press. The impulsiveness and eccentricity of his character are now, of themselves, sufficient interpretation of any line of conduct he may be in the humour to adopt, but it is evident from the rugged benedictions which that letter contains, that the tribute of commendation rendered to his chief was wrung from him by a rigid call of conscience, which his spirit, fearless of human reproof, could not disobey. 'I have never met any one,' he writes, 'with whom I could have felt greater sympathy in the arduous task he has undertaken. God has blessed India and England in giving Lord Ripon the Viceroyalty. He will succeed in spite of all obstacles, for God is with him, and who shall stand against Him? Depend upon it, in spite of all obstacles, great as they may be, that the rule of Lord Ripon will be blessed.'

THE GOSPEL ADVOCATE ADVERTISER.

for he will rule in the strength of the Lord, not of man.' From the lips of any other than the strange being who uttered them, such words would have been received with derision, but the transparent earnestness which inform them, the Puritan sternness of their utterer, the teaching of whose whole life has been opposed to the faith of the man on whose side he declares the God of battles to stand, seem to stamp them almost with the force of the vision that fell upon the son of Beor."—Lord Ripon's Indian Administration, *The Month*, Jan. 1885, pp. 2, 3. Yours sincerely, W. HARRODINE.

[Without saying one word in further disparagement of the brave man, to whom our correspondent refers, we can only repeat that his own writings show him to have been strong in *Sacramentalism*. THE EDITOR.]

CAVENDISH PLACE CHAPEL, EASTBOURNE.

THE TWENTY-EIGHTH ANNIVERSARY will D.V. be held on  
WEDNESDAY, MAY 27,

When TWO SERMONS will be Preached—In the Afternoon, at 3 o'clock, by the Pastor,  
MR. A. J. BAXTER;

And in the Evening, at 7, by MR. T. BRADBURY, of Grove Chapel, Camberwell.

Tea will be provided at 5 o'clock at 6d. each. Collections in aid of repairs, &c.

PROVIDENCE CHAPEL, CHURCH STREET, BRIGHTON.—The 80th ANNIVERSARY of the Opening of this Place of Worship will be celebrated (God willing) on THURSDAY, JUNE 4th, 1885, when Mr. A. J. BAXTER (of Cavendish Place Chapel, Eastbourne) will Preach in the Afternoon, at 3; and Mr. T. BRADBURY (of Grove Chapel, Camberwell) in the Evening, at 7 o'clock. Collections will be made at the close of each service. Tea will be provided in Chapel at five o'clock—6d. each.

BLOOMSBURY CHAPEL, Commercial Road, London.—Mr. A. J. BAXTER, of Eastbourne, will, D.V., Preach a Sermon on THURSDAY EVENING, MAY 21st, 1885. Service to commence at 7 o'clock. Collection to aid the Cause.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.—Mr. CHARLES BRIDER will (God willing) Plead the Cause of this Mission in the MARKET HALL, George Street, HASTINGS, TUESDAY EVENING, MAY 5th. Collection to aid the work.

AGED PILGRIMS' FRIEND SOCIETY.—The 78th ANNUAL MEETING will (D.V.) be held in EXETER HALL (Lower Room), on MONDAY EVENING, MAY 18TH. The Chair will be taken at 6.30 p.m. by F. A. BEVAN, Esq., and the Meeting will be Addressed by the REV. J. BATTERSBY, T. BRADBURY, G. ELDEtt, M.A., W. FULLER GOOCH, CANON HURST, M.A., G. W. SHEPHERD, and other friends. NO TICKETS REQUIRED.

On TUESDAY EVENING, MAY 19th, a SERMON will (D.V.) be preached in Aid of the Society, by the REV. JAMES BATTERSBY, Vicar of St. James', Sheffield, in the Church of ST. MAGNUS-THE-MARTYR, LONDON BRIDGE (by kind permission of the Rev. A. I. McCaul, M.A., the Rector). Service to commence at 7 o'clock.

The Church is in Lower Thames Street, near the Monument.

Office—83, Finsbury Pavement, E.C.

J. E. HAZELTON, Secretary.

THE Anniversary of the AGED PILGRIMS' ASYLUM, Hornsey Rise, is fixed, D.V., for FRIDAY, JULY 8.

The Ladies' Committee beg to remind their Friends of the SALE of WORK to be held as usual, and will be thankful to receive Contributions of USEFUL and FANCY ARTICLES, to be sold on behalf of the Benevolent Fund.

Parcels—which should be forwarded a week before the Meeting—to be addressed, Care of the Secretary, Mr. W. JACKSON, at the Asylum; or to the Office, 83, Finsbury Pavement, E.C., to whom all communications on this matter are to be addressed.

OUR SPIRITUAL WARFARE, or Satan at the head of his troops, waging war in the Battle Field against God's Elect, by Thomas Whittle (1885). "The Devil is come down unto you" (Rev. xii. 12). To be had of the Author, 5, Devonshire-terrace, London-road, Croydon, and of R. Banks, Racquet Court, Fleet Street. Price 1d.

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## ESSAYS ON HART'S HYMNS.—LXIX.

## HYMN 64.

*"In the Lord have I righteousness and strength."*—Isa. xlv. 24.

HE field of conflict; with all its attendant trials, is still appointed for all the heirs of promise. The invisible rulers of the darkness of this world, the "wicked spirits"\* in heavenly places, are as active as ever against the Lord's chosen, and either directly, or through their agents in human guise, bend the bow, and shoot the arrow, and hurl the fiery dart. Neither care they for any armour that human nature may assume to provide. Education, intelligence, vows, fastings, or duty-work, whether of a ceremonial character, or self-wrought repentance, faith and prayer, all will fail in the deadly contest. Of Leviathan it is affirmed: "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon (a little coat of mail). He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of the spear." Job xli. 26, 29. Admitting that this description literally applies to the crocodile, its spiritual import has been acknowledged for centuries by those who have contended for an experimental religion; and the conflict of Christian with Apollyon, as detailed by honest John Bunyan, confirms the truth. And while the Being and personal power of Satan are denied with scorn by myriads, there is not a believer in the Lord Jesus Christ but who can testify, by *feeling*, to wounds received from this deadly foe, and by *seeing*, to the amazing extent of his authority both in the professing and profane world. And as the prick of a pin will afford more conclusive testimony to the existence of pain, than scores of refined arguments against it, so every child of God who has been *pierced and burnt* by "the fiery darts of the wicked" must boldly assert the knowledge of the devil's existence and potency. But if this is so, the important point is, seeing human nature is powerless against him and his devices, in what consists defence and safety? Now to this Mr. Hart directs a reply. The graces or fruits of the Holy Spirit, in their connection with the Person and work of the Lord Jesus, are specified as the antidote against Satan's venom, and as the foil to his assaults.

\* So the Greek reads in Ephesians vi. 12.

Faith in Jesus can repel  
 The darts of sin and death ;  
 Faith gives victory over hell :  
 But who can give us faith ?  
 Hope in Christ the soul revives ;  
 Supports the spirits when they droop ;  
 Hope celestial comfort gives :  
 But who can give us hope ? *ver. 1.*

“FAITH IN JESUS.” There is the secret. That Jesus Who is the Captain of our Salvation ; Who with single hand overthrew all His people’s spiritual enemies, Isa. lxiii. 3, and “through death, destroyed him that had the (legal) power of death, that is the devil,” Heb. ii. 14. Christ in all the fulness and might of His finished salvation, and as the Lord our Righteousness by His life-obedience becomes thus Faith’s Shield. “Above all,” or rather, “OVER all taking the SHIELD of Faith,” says Paul, “wherewith ye shall be able to quench all the fiery darts of the wicked.” Eph. vi. 16. The Psalmist tells us that the Lord God is a SHIELD, Psa. lxxxiv. 11, and to Abram He appeared saying, “Fear not, Abram : I am thy Shield,” Gen. xv. 1. The energy of Faith then consists, not in itself, but in Him the ever-Living God, Jehovah-Jesus, Whom it is enabled to embrace as the invulnerable Shield, and Whom it opposes to all Satan’s deadly missiles, and thus

“ Gives victory over death.”

But ah, in the conflict where is this Faith ? Ofttimes it seems to have taken to itself wings and fled away. And with no power to command its presence and operation, the soul faints at the prospect before it in the terrible array of its countless adversaries.

“ Who can give us faith ? ”

is now the stirring question. The counterfeit coin, Duty-faith, can never survive this test. Like the vain-glorious but cowardly soldier who before the battle was going to perform prodigies of valour, but who turns traitor, or flees the field the moment the foe appears, so does this popular *sham*, this deadly delusion in the Holy War. It leaves the soul to its misery and desolation. The discovery now will arise similar to what our poet expresses in his prefaced narrative of the Lord’s dealings with him : “I found now, by woeful experience, that Faith was not in my power ; and the question with me now was, not whether I

would be a Christian or no, but whether I *might* ; not whether I should repent and believe, but whether God would give me true repentance and a living Faith."

But meanwhile, lest the feeble soldier of Jesus Christ should be overwhelmed through the apparent lack of Faith, that other blessed grace, Hope—"HOPE IN CHRIST," is prompted by the Holy Comforter, to succour, and

"Support the spirits when they droop."

This "Hope"—"a good Hope through Grace," casts anchor in the Lord's free mercy in Christ Jesus, and awaits His coming and the promised deliverance. And truly

"Hope celestial comfort gives :"

for it revives the soul with its whisperings of good tidings ; it points it to the faithfulness of Him Who cannot lie or deny Himself, and bids it await His appearing and salvation. But inasmuch as Hope cannot exist apart from a *measure* of Faith, if that leading grace be comparatively inoperative for a long season, Hope must cease to act in its encouraging manifestations, and the tempted and assailed soul will sink into despondency, saying, "My strength and my Hope is perished from the Lord," Lam. iii. 18. No saint will dispute that "It is good that a man should both Hope and quietly wait for the salvation of the Lord," *ver.* 26 : the question is :

"But who can give us Hope?"

Not all the efforts of the most sanguine natural temperaments and courageous hearts can produce or give warmth and vigour to this heavenly grace. Like Faith its roots strike not nor flourish in the soil of corrupt humanity. And is the soul "beloved of the Lord" to perish for want of it, with the prayer ascending from the heart : "Let me not be ashamed of my Hope?" or, "Remember the word unto Thy servant, on which Thou hast caused me to hope?" Never.

Lo, another grace of the Divine Spirit ! It is the incomparable "Charity," so eulogised by the Apostle, 1 Cor. xiii. This also is enlisted to take part in the believer's strife : and to hold up his soul in the hour of trial. This

"Love to Jesus Christ and His,  
Fixes the heart above ;  
Love gives everlasting bliss :  
But who can give us LOVE?"

Welling up in the regenerated soul in ardent desires after Christ and good-will to His chosen, it becomes the distinguishing mark of having "passed from death unto life," 1 John iii. 14. But although greater than Faith and Hope (1 Cor. xiii. 13) it owes all its operative vigour to their conjoint action by the Spirit's unction. It elevates the affections to heaven, and, on the part of its great Author, as an act of sovereign grace,

" Gives everlasting bliss."

and in the enjoyment of those blest with it produces the same. But it is not self-begotten in the heirs of the grace of life. Like Faith and Hope it may be so successfully challenged and assailed in their frames and feelings by the powers of darkness, as to cause them to question its possession. Neither will the most gentle and amiable disposition, or the most impassioned natural temperament, be able to revive the spark while it lies hidden in the embers of unbelief, coldness and indifference.

Here then we reach the climax. Faith is essential to "*repel the darts of sin and death*" and to give *victory over hell*. Hope is essential to *revive and support the drooping spirits* by imparting "*celestial comfort*." Love is essential to the *heart being fixed above*, and "*everlasting bliss*" being realised. But who can give these inestimable graces, of which most of the living family feel themselves so deficient? All praise to the ample provision made in Covenant in the fulness of Christ, there is an encouraging reply to the question: for "the things which are impossible with men are possible with God." Luke xviii. 27,

So shows our poet :

" To believe's the gift of God ;  
Well-grounded hope He sends from heaven ;  
Love's the purchase of His blood,  
To all His children given." *ver.* 2.

Here the streams of that river, which make glad the city of God, are seen flowing in their rich abundance forth from "the throne of God and of the Lamb." And lo, "the wilderness" becomes a "fruitful field." The faint and sinking on the battle field are reanimated by the heaven-sent blessings. The mighty renewings of the Spirit infuse a holy boldness into the quaking hearts and strength into the trembling limbs. "Through God we shall do valiantly," is

now the cry, because He gives "waters in the wilderness and rivers in the desert to give drink to His people, His chosen."

But stay! what means that word:

"Love's the purchase of His blood?"

Is Mr. Hart tripping in his Divinity? Does he not know that the Love of God was never bought—no, not even by the Saviour's "blood;" but that it was that Love that provided it as the price of Zion's redemption? Mr. Hart knew this as well as we do, nor could he have intended such a construction to be put upon his words. He is not speaking of the *Origin* or *Cause* of Jehovah's Love to sinners; but of the cause of the Love of sinners to Jehovah. For mark! he is speaking of the working of Love, as of Faith and Hope *in their heart*. And in this sense he is right. Nothing but their Redemption by the blood of Christ, and their knowledge of the same, could have produced Love in their hearts to the Lord. Experience confirms this. While God is viewed in legal and judicial majesty, as arrayed in wrath and vengeance against transgression, the transgressor feels no Love, but rather dread of and hatred towards Him. But a sight of the blood, and the assurance of being redeemed by it constrains the Love of the purchased ones. Thus "on the behalf of Christ" it is given to them to *believe*, Phil. i. 29, to *hope*, and to *love*. For while the Lord's Love is free and unconstrained towards His people, theirs is *not so* towards Him, but is drawn forth in the work of the Spirit, in His glorifying of Christ—by what He is to them; and what He has for them; and what He has done, and is doing on their behalf. So that *their* love may be called both a PURCHASED and a BESTOWED LOVE; for it is from the Father, through the Son, and by the Spirit

"To all His children given."

Viewing the consecrated Saviour as the grand Treasury of all these graces, and of those rich merits by which they come to His blood-bought ones Mr. Hart closes with such a prayer, as no unanointed soul ever put up "in Spirit and in truth":

"Jesus! from Thy boundless store,  
Thy treasures of grace,  
On Thy feeble followers pour  
Thy righteousness and peace.  
Of Thy righteousness alone  
Continual mention will we make;  
We have nothing of our own,  
But soul and all's at stake." ver. 3.



Here is the golden bowl which was seen by Zechariah in vision, from which all the golden oil proceeds through the appointed pipes to feed the lamps. The eye of our poet beholds all the needful supply there, according to the Father's riches of glory. To the Saviour he makes direct appeal, as the mediating Co-Equal with the Father, and into Whose hands He hath delivered all things. Possessing "the fulness of God," the Redeemer has a "*Store*" "*boundless*" beyond the utmost conception of His "*feeble followers*." And in the day of sore conflict what need they so much as for Him to "*pour*" on them His "*righteousness and peace*?" His "*righteousness*" becomes their strength; His "*peace*" is "*the effect*" produced thereby, Isa. xxxii. 17. And they who feel that "by the works of the law there shall no flesh be justified," in that "all their righteousnesses are as filthy rags," will never dare to venture before God for vindication, or against Satan in conflict, unless equipped by the Lord their Righteousness. In the faith of His merits as abject dependents on Him for everything, they can endorse the propriety of the language :

"Of Thy righteousness alone  
Continual mention we will make ;  
We have nothing of our own,  
But soul and all's at stake."

Yet this is no gambler's desperate venture. There is no insecurity attaching to this *stake*. To trust the soul, with all the eternal consequences pertaining to sin, on Christ's work alone, may appear to many a desperate risk ; but it is the only safe course. If

"We have nothing of our own,"

we have "nothing to pay" for pardon, justification or any other blessing. We have no strength, wisdom or valour for the war. Therefore to us Christ must be "All, and in All"; and from His fulness we must receive "grace for grace." No failure can attend on such entire dependence.

THE EDITOR.

---

IMMUTABILITY OF GOD.—There be many Christians most like unto young sailors, who think the shore and the whole land doth move when the ship and they themselves are moved. Just so not a few do imagine that God moveth, and saileth, and changeth places, because their giddy souls are under sail, and subject to alteration, to ebbing and flowing. But "the foundation of the Lord standeth sure."—SAMUEL RUTHERFORD.

## REJOICING SAINTS.

*(Concluded from page 112).*

Not less do the redeemed glory in the work of the Lord Jesus, as distinct and separate from that of the Father, or the ever-blessed Spirit. In covenant, He too stood up and took His part in the great transaction—"Lo, I come" was the seal of His engagement; and in time He "took upon Him the form of a servant," and obediently fulfilled His commission. Very sweetly has it been described of the poet, as he sang :

"How glorious was the work He wrought  
While dwelling on this earthly globe,  
When each good deed and each pure thought  
Conspired to weave our spotless robe.

"Thus Jesus wrought our righteousness,  
Our guilt sustained, our sorrows bore,  
Secured our everlasting peace,  
And triumphed o'er the serpent's power."

As the sent One of the Father, He came, and "did not abhor the Virgin's womb." As the anointed Prophet, Priest, and King, He fulfilled each sacred office for His people. As a sinless Man, He journeyed through this vale of tears, doing for them that which they could never do; as a lowly Man, He went about doing good, healing all that were sick, raising the dead, and casting out devils. Listen, poor trembling one, to His own sweet words of sovereign mercy, which have caused the hearts of many a weary sinner to leap for joy: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matt. v. 17.) Oh no! "Not to destroy," but to publish the glad news: "By the obedience of One shall many be made righteous." "His work is honourable and glorious, and His righteousness endureth for ever."

His life was one of ceaseless service, a life spent in weaving the spotless vesture of His bride,—a life, whereby she should appear "The righteousness of God in Him." For Himself He needed no righteousness, for He possessed inherent holiness as the God-Man; but in order to clothe her, and to prove Himself a fit victim to bear away her iniquity, it was necessary that He should spend a life of sinless obedience. To the last He remained "holy, harmless and undefiled; separate from sinners," though indissolubly united to them by covenant ties. "As a lamb without blemish and without spot," He offered Himself to Jehovah and "suffered without the camp." There, upon Calvary's mournful tree He became "a curse for us," suffering "the just for the unjust, to bring unto God." O glorious Lamb of God! open our blind eyes to behold Thy work.

Soften our hard hearts and make us glad with the realization it was for us !

“Dwell on the sight, my stony heart,  
Till every pulse within  
Shall into contrite sorrow start,  
And hate the thought of sin.”

O matchless, boundless, invincible love ! We would tread o'er the hallowed ground where Jesus became the subject of spiritual agony as to cause Him to lie prostrate in the dust. Flee, foes insulted, devils raged, and His whole soul recoiled at the mass of accumulated guilt He had to bear ; His immortal and sensitive nature shrank from the judgment and fury that He deserved. “In His humiliation, His judgment was taken ;” and He exclaimed, “If it be possible let this cup pass from Me.” Methinks I hear the Father answer : “My Son, My Well-beloved, it is not possible. It cannot be. Thy people must perish, or thou must die.”

Never did Jesus appear more glorious in the eyes of His Father or of angelic spirits, than in that dread hour. He bowed His shoulder to bear ; He plunged into the mighty billows ; He endured the damnation of His people to the uttermost ; He drank the cup to the last dreg, and emerged from the angry storm-cloud of judgment, never to enter them again, a thousand times more glorious than before. And then went up the mighty shout : “Lift up your heads, O ye gates ; even lift them up, ye everlasting doors : the King of Glory shall come in.”

Say, poor fellow-pilgrim, say, tempest-tossed, devil-hunted, has not the work of Jesus made thee glad ? Canst thou doubt the strange, mysterious sweetness flowing into thy soul at the mention of His name ? When thy captivity is turned again, thy heart filled with laughter, and thy tongue with singing, is it not the chief joy to exclaim, “The Lord hath done great things for us, whereof we are glad.” But see ! “He performeth all things for thee.” As thy Priest, His work is one of continual advocacy on thy behalf. He pleads the merits of His own blood and righteousness ; He demands constant supplies of grace ; He ever lives to make intercession for thee. As a King, He reigns and rules all things in heaven, in earth, or in hell. Far above all heavens He has ascended, “That He might fulfil all things” (Ephesians 1:10 margin.)

“There high He reigns in ether bright,  
The great Incarnate Word.  
While suns to darkness dwindle quite  
Before their radiant Lord.”

Oh how blessed to be kept in perfect peace in every trying hour with the mind stayed on Him, and to be able to say, "My Jesus reigns." Yes, it is a precious, a glorious, a soul-reviving fact that "a King" already "reigns in righteousness." The government rests upon His shoulder; He sways the sceptre of the universe, for the Father left nothing that is not put under Him" (Heb. ii. 8). And His feeble followers may well say, "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is my strength and my song, and He is become my salvation."

Dear reader, we must not leave this glorious subject without glancing at the mighty works of the Lord the Spirit, bearing in mind that precious fact noted so expressly by the now-glorified Dr. Hawker, that this is peculiarly the dispensation of the Spirit. Jehovah works now in the souls of men by the Holy Ghost. It is true, that this Divine Person took part in the transactions of Eternity; it is true that He spake in days of old by the prophets; it is also true that He was shed forth in a peculiar manner after the ascension of the Lord Jesus.

"Behold," said He, shortly before His exaltation, "I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Previous to this we read: "The Holy Ghost was not yet given, because that Jesus was not yet glorified." How many in these degenerate days utterly ignore the work of the Eternal Spirit, by urging dead sinners to effect that which He alone can do. Yet how precious, how inexpressibly precious to the saints, are His Divine operations! What, we ask, dear fellow-pilgrim, would the covenant transactions of eternity, or the performances of the Lord Jesus in time, be to thee or me but for the work of the Holy Ghost? Truly the thought of that "has made me glad." Thy work! O precious, precious truth. "When He is come, He will convince the world of sin, and of righteousness, and of judgment."

His first act is mentioned by our Divine Master, in the words: "It is the Spirit that quickeneth," (yea, that must be a continual operation, long as we journey through this deathful wild.) Then it is that He convinces of sin, and opens up our own need and pollution, just to prepare for the revelation of Jesus' righteousness,—that righteousness whereby a poor guilty sinner can be made "all fair." As he apprehends the marvellous fact, that in the person of the God-Man, all the wrath, the indignation, the judgment of Jehovah, has been completely taken away, he is brought into the sweet liberty of the gospel, and glories alone in the doings of a covenant God. The sorrowful rejoice in Him as the Comforter (John xvi. 7); the blind,

as the Glorifier and Revealer of Jesus ; the ignorant, as the patient Teacher (John xiv. 26) ; the lonely, as their constant Companion (John xiv. 16) ; the fainting, as the Reviver (Titus iii. 5) ; and the weaklings, as their Strengtheners (Ephesians iii. 16).

O blessed and eternal Spirit ! what could we do without Thee ? Truly "the body without the Spirit is *dead* ;" and without Thy continual operations we must die. Many can triumph in the works of their own hands ; multitudes can appropriate the promises, and apply the healing balm of Gilead. Their love never grows cold, and their hope is never lost. "Surely," these exclaim, "we can pray, we can believe, we can hope, we can love : God has done His part, and now He gives us power to exercise grace." O reader, is this thy boast ? Canst thou do without the hand of Deity upon thee, to lift thee up ? (Ezekiel viii. 3) ; to raise thee from thy slothful state, (Corinthians v. 4) ; and to "move thee upon thy knees ?" (Dan. x. 10). Canst thou claim relationship with Him, and call Him Father, without the Spirit's daily witnessing ? (Rom. viii. 15, 16.) Oh no ! If taught of God, thou wilt ever confess, "I will triumph in the works of Thy hands."

In providence, the Lord's dear people find they cannot manage their own affairs ; if they lean to their own understanding, they fail ; if they trust their own hearts, they fall. The family care, the business worry, the perplexing question, alone can be settled and managed by Him who is ever the Transactor of His people's affairs. How much more in grace do we need Him ? O the blessedness of realizing the glorious fact : "Thou hast wrought all our works in us" (Isaiah xxvi. 12). It is precious to see Him working *for*, but equally precious to know that every gracious movement *in* the soul, every look upward, every aspiration homeward, every longing Godward, yea, every thought of Him, every sigh for His presence, are the works of His hands. In Him is our triumph, our rejoicing and our boast. "It is God that worketh in us, to will and to do of His good pleasure." Have we love ? It is "shed abroad in our hearts by the Holy Ghost, which is given unto us" (Romans v. 5). Have we faith ? It must be "of the operation of God" (Colossians ii. 12.) Have we hope ? We abound therein "by the power of the Holy Ghost" (Romans xv. 13.) Do we pray ? It is "with all prayer and supplication in the Spirit" (Ephesians vi. 19.) Yea, "The Spirit Himself maketh intercession for us, with groanings which cannot be uttered" (Romans viii. 26).

Do we give thanks ? It is "by Him" (Colossians iii. 17). Is our conversation in simplicity and godly sincerity ? It is "By the grace of God" (2 Corinthians i. 12). Do we minister ? It can only be "of the ability which God *giveth*" (1 Peter iv. 11.) Do we

bring forth fruit? It is "being filled with the fruits of righteousness which are by Jesus Christ" (Philippians i. 2.)

"The works of Thy hands!" "Yea," says the apostle, "There are diversities of operations, but it is the same God which worketh All-in-all" (1 Corinthians xii. 6). That expression, "Through the Spirit," was a sweet reality to him. In counselling the saints at Rome to walk after the Spirit, He says, "If ye, through the Spirit do mortify the deeds of the body, ye shall live." Again, when writing to the Galatian Church, He says, "We, through the Spirit, wait for the hope of righteousness by faith" (Chron. v. 5); while to Timothy He adds, "That good thing which was committed to thee, keep by the Holy Ghost, Which dwelleth in us."

O ye feeble, helpless children of the living God, who can in no wise lift up yourselves, ye who have constantly to complain, "I am as a man that hath no strength," but who glory in the precious fact that "power belongeth unto God," you, at least can sing with the psalmist, "Thou, Lord, hast made me glad through Thy work, I will triumph in the works of Thy hands." "Unto Thee, O my Strength, will I sing, for God is my Defence, and the God of my mercy."

O may He grant unto His weak and weary family, brighter revelations of His mighty acts, fresh unfoldings of His glorious works, and more frequent operations of His Spirit, that we may ever make our boast in the Lord, and triumph over every enemy through Him. And to His name, the eternal God, Father, Son, and Holy Ghost, be everlasting and undivided praise. Amen.

*Leicester.*


K. B.

### SPIRITUAL APPREHENSION.

A LETTER BY THE LATE JOHN FRANKS.

To Miss C—,

Oct. 21st, 1876.

 Y dear sister in life-union with our precious Jesus,—Grace, mercy, and peace be with you and yours. May the opening up of His loving-kindness and tender mercy to you, as a new creature in Christ Jesus our Lord, daily flow into your heart as a river, and an overflowing brook, giving you a view of the ocean from whence it flows: a realization of the Divine properties of its true nature, as the water of life; that you may feel strengthened to launch forth under the Divine influence of the Spirit—thus conveyed—and find it "a river to swim in." May you enjoy a holy enlargement of heart, which is the fruit of the anointings of the Holy Ghost in the soul. Read the 31st chapter of Jeremiah. Precious gospel to hungry and thirsty souls!

Remember, it is the mercy of our God declared unto us, as His people. I find it hath that Divine effect in my heart to draw it forth in holy confidence to believe it will be so continually, according to the measure of the gift of Christ. "For the gifts and calling of our God are without repentance," "Faithful is He that hath called us, Who also will do it." Turn to that precious portion in Prov. xxiv. 13, 14, also xxiii. 18. And with the precious fulness contained in those portions may your heart, being filled with the goodness of God—"work out your own salvation, with fear and trembling" before Him in the name of Jesus, and in the "power of His might." Look at the apostle's injunction to Timothy, 1 Tim. vi. 13, 14. That is the gospel *to us*: and its commandments are not grievous, but joyous; just what our souls want. This is the exercise of the Spirit of the living God in our hearts in the revelation of the word—the demonstration of Spirit, and of power; that our faith should not stand in the wisdom of man, but in the power of God. "My soul wait thou only upon God, for my expectation is from Him." He only is my Rock and my Fortress. "The bread which we break is it not the communion and fellowship in the word of the body of Christ?" I would say (and I am sure my dear friend will join me), O Lord, that is the desire of our souls; fellowship with Thee in every way Thy glorious gospel preaches Thee. O Lord! there cannot be anything more free than the great acts of Thy redeeming love that Thou hast accomplished for us. Grant us "Thy free Spirit" to receive the testimony thereof as revealed in the word of Thy grace, that we may set to our seals that God is true. It was Thine to accomplish, and, bless Thy holy name, Thou hast done it. And it is Thine to reveal it. Enable us daily to live in it, to walk in it, and to rest in it; that we rejoice in it as vessels "made meet to be partakers of the inheritance of the saints in light," and walking in His light we may have fellowship one with another, and know that the "blood of Jesus Christ," God's dear Son, "cleanseth from all sin."

Oh my dear friend, what an opening is set before us in this precious gospel of peace! I hear our glorious Saviour saying, "Be not faithless, but believing. Reach hither thy finger; behold the print of the nails, and thrust thy hand into My side." Now read the 10th Romans from the 4th to the 14th verse. And may you be in the Spirit on the Lord's-day; for verily it is the resurrection morn to our souls, and following on to the ascension, that we may sit together with Him in heavenly places. This is the entrance into the holiest by the blood of Jesus. "Is this the manner of man, O Lord God?" 2 Sam. vii. May the word under the anointing of the Spirit take up your soul in this living

communion and fellowship, that the apprehension of the blessedness therein revealed may be realized, by a living act of faith, in apprehending Him by Whom you have been apprehended. This is the living Spring of the water of life: wherever this comes everything lives. Yes: our souls prove it; for we are "the living to praise Him." Miriam took the timbrel, and all the women went out after her with timbrels and with dances. And Miriam answered them, "Sing ye to the Lord, for He hath triumphed gloriously!" Is not this the "well of water springing up into everlasting life?" And thus we are partakers of the glory that shall follow.

In every act of the goodness and mercy of our God, revealed in us whilst travelling through this wilderness, we partake with our precious Christ of the glory that follows: for the promise runs thus: "I will divide Him a portion with the great; and He shall divide the spoil with the strong." Well, we will keep up the song: "Glory to God in the highest; peace on earth, and goodwill toward men."

Now to close my letter. I would call to your remembrance that precious declaration of the Holy Ghost by Paul: "He that hath begun the good work in you, will perform it until the day of Jesus Christ." This is a comforting testimony to receive in the heart, against all the opposition we are the subjects of: for it assures us "Salvation is of the Lord." I earnestly pray the dear Lord to lead, guide and direct our hearts to Christ alone: for He is "the Wisdom of God in a mystery" revealed to them who are perfect.

As we are led to receive Him, so we are guided to walk in Him. This brings us to our habitation, and we realize the hope of our calling. This is life eternal, to know the true God and Jesus Christ Whom He hath sent. We are translated out of the kingdom of darkness into the kingdom of God's dear Son. Brought from the hard bondage of the law, into the blessings of salvation by Jesus Christ: which is called the liberty of the gospel wherewith "Christ has made us free." "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

I pray God to keep and preserve us from every entanglement: knowing that as the Son hath made us free, we are free indeed: so may we walk before the Lord in the land of the living, putting on the Lord Jesus Christ, making no provision for the flesh, that our path may be even, our end peace. The blood being our life; His righteousness our strength and our song, we are "more than conquerors through Him Who hath loved us." Amen.

Believe me,

Yours in the bond of covenant love,

JOHN FRANKS.



## THE KNOWLEDGE OF SALVATION.

A LETTER BY THE LATE MR. FALKNER.

Dear Friend,

Margate, Jan. 24th, 1878.



YOU would have heard from me much sooner, but I only read your letter once over till to-day, and then in great haste, so that I quite misunderstood what you wrote respecting Mr.——. I admit that a minister may preach a great deal about Jesus Christ, point out and prove that the whole of salvation is in Christ alone, which is very true, as it respects the procuring cause of our acceptance before God; but I am also equally certain, that all the blessings of salvation are made manifest to the soul by the Holy Spirit, revealing the merits of Christ to our understanding, and conveying the blessings of it to our souls, so that we are quickened and comforted thereby, and Christ is formed in our heart the hope of glory. I live in Christ, as the branch doth in the vine; He lives in me, and I in Him. And from the living union that subsists between Christ and my soul I become dead to the world, and the world dead to me.

Now by possessing Christ in my heart, the hope of glory, I have all the blessings spoken of in the Scriptures concerning Christ's merits, and enjoy the same in my soul according to the measure of grace. When I see by the eye of faith that Christ has fulfilled the law for me, I receive into my heart His obedience, which produces peace, quietness, and assurance for ever. Isa. xxxii. 17. It doth continually answer all law charges, and is my discharge before God, and my own conscience. The blood of Jesus Christ cleanseth from all the guilt and filth of sin; of this I possess a living witness in my heart. Being purged from dead works, I am enabled to serve God without slavish fear. And thus saith the Lord, "I, even I, and He that blotteth out thy transgressions for Mine Own sake, and will not remember thy sins." Isa. xliii. 25. And by possessing the Spirit of Christ in my heart, I am put in possession of the earnest of all grace and glory. He makes manifest His indwelling by producing love, joy, peace, long-suffering, patience, meekness, faith, and hope: as also witnessing to our interest in Christ. I can never know God the Father's love to my soul, save only as I have a feeling sense of it in my own heart. It is the manifestation of God's eternal LOVE that draws me from every false way and work to Jesus Christ. It is the same LOVE that doth produce the grace of hope in my heart. It is a higher manifestation of this LOVE that enables me to rely on the Lord Jesus Christ, as the only Rock and Refuge while in this weary land; and by a still higher act of this LOVE manifest in my heart, I am enabled to cry, "Abba, Father!"

ler the sensible enjoyment of the love of God all my guilty are removed, and under a sense of the same love I shall have less at the day of judgment. For as Christ is before God the free from all sin by virtue of His satisfaction, so are we who in our hearts a sense of His love as the great earnest of our union. The love of God in my heart enables me to overcome difficulties, and to hold on my way rejoicing in Jesus, while so are carried away by the world, the flesh and the devil. It God's love in my heart made me a new creature, opened my mind and enabled me to prosecute my pilgrimage to the present in spite of the devil, the world, sin, and every foe. The God of God supports me through poverty, prosperity, applause, affliction, sickness, health, and all the misgivings of the human heart; it makes me strong when I am weak, and supplies me with what to say when I have not one word of stock in hand.

God the eternal Spirit manifest to your soul the precious blood of Christ Jesus, our adorable Redeemer, with the overflowings of His love to your heart. Then you will know the infinite efficacy of His atoning blood, that full and final discharge from sin and its guilt! And may the gracious Spirit manifest God's eternal love to your soul. Then you will be delivered from all your doubts and fears; and may the ever-blessed Spirit be in your heart as the Spirit of faith, and your sealing testimony. Then you will possess the full assurance of faith, and be enabled to discern between the *expectation* of a certain good, and the *possession* of it; you will distinctly know the power of godliness from the form, and abide in the light of the Sun of Righteousness, and find all joy and peace in believing in Jesus, even so. Amen.

I remain, your true friend in Christ Jesus,

N. F.

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It's PRESUMPTION MUST HAVE BOUNDS.—In the appearance at the burning bush God meant to call Moses to come; yet when he is prohibited him—"Come not hither." We must come to God; but not come too near Him. When we meditate of the great mysteries of His word we come to Him. We come too near Him when we search into His counsels. The sun and the fire say of themselves, come not too near; how much more the Light which none can contain unto! We have all our limits set us. The Gentiles come into some outer courts, but not into the inmost; the priests come into the inner court, not into the temple; the Levites into the inner temple, not into the holy of holies; and the high priest into the hill, not to the bush: and where he may stand, he may stand with his shoes on.—BP. HALL.

## ORISON.


Once more the beams of Orient light  
 Scatter the sombre shades of night;  
 Once more, my soul, thy tribute raise,  
 Of humble prayer and gladsome praise.  
 Many are sunk in sorrows deep,  
 And some have slept their last, long sleep;  
 But free from ills and woes I stand,  
 To bless the Lord's preserving hand.  
 O sovereign love; benignant power!  
 To Whom I owe each added hour,  
 Thine own I consecrate to Thee:  
 Then may the gift accepted be.  
 That when the day in peace shall close,  
 Inviting all to soft repose,  
 The last consoling thought may be,  
 "Thy presence, Lord, has been with me."

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## PERSONAL LETTERS TO THE EDITOR.

## SHUT UP AND CANNOT COME FORTH.

My dear Mr. Baxter.—


 OR some time it has been on my mind to write to you to  
 press the enjoyment I and my late dear wife have ha  
 reading the *Gospel Advocate*, and especially the "Essay  
 Hart's Hymns." We have sat up many an evening,  
 been made to rejoice together by the sweet and blessed truth  
 have been enabled to set forth therein. We often thought, a  
 still think, it would be, by the blessing of God, a good thing  
 His people if those "Essays" were issued in a separate form.  
 would, no doubt, be a nice work, and prove as lasting as H  
 hymns themselves. But my dear wife is taken home to glory,  
 I am left to mourn my loss, though, through mercy, I sorrow  
 as those without hope, knowing that my loss is her everlasting;  
 and that she "is not lost, but gone before." You kindly inse  
 a notice of her death in the G.A. last July.

In the early part of the month of February last, I was wri  
 a few lines on business to one of my American subscribers to  
*Gospel Advocate*, and after business things I would write a l  
 something on a better subject—things which accompany salvati  
 —but when I attempted to finish I could not: so I closed by me  
 saying, "I beg to be excused for not writing more at pres

as I am 'shut up and cannot come forth.'” This caused my dear sister in the Lord to write the following letter to me. I received so much comfort from it, that I asked her permission to send it to you for insertion in the *G.A.* if it met your approbation, hoping its reading may be blessed also to others. I received answer that I might do so, but only let her initials appear. I returned a reply that I thought Christians ought to put their names to their own productions, as it is sometimes vexing to read a really good article and not be able to tell who the author is when you finish. I now have the liberty to let her full name appear at the end, if you publish it.

Permit me to add a few words in conclusion.

Dear Mr. Baxter, the Lord graciously and mercifully granted me the privilege of visiting England last autumn (“my own native land,”) and I hoped to see and hear you preach while there, but my time was so limited I was not able to do so. I am glad to be able to state there are a few, even in this truth-despising country, in and around New York, who do love the truth—“the truth as it is in Jesus”—though, as one said, they are “like angels’ visits, few and far between.” May you, my dear Sir, be spared for many years yet, to advocate that same truth in your magazine, to the honour and glory of the triune God of heaven.

So prays yours, I trust, in the bonds of the gospel,

JOHN AXFORD.

337, West 16th Street, New York,  
March 17th, 1885.

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Hackensack, N. Jersey,  
February 7th, 1885.

Dear brother in the Lord,—You say you are “shut up, and cannot come forth.” I know how to sympathise with you, having had sad experience of such trials. When I complained to you of my lack of every spiritual enjoyment, and told you that my faith was a waiting one, you replied, “They that wait for Thy salvation, Lord, shall Thy salvation see.” It was a word in season, and the Lord greatly encouraged me by it, and I afterwards enjoyed a happy experience of its truth and blessedness. The Lord has shut you up for your spiritual benefit. He knows exactly what trials you need, and sends them accordingly. There is so much hidden iniquity in us that when the Lord brings it to light we are apt to think He has turned against us; but it is far otherwise. He will do us good with all His heart and all His soul. Pray that your inward foes may be manifested, and take them to Jesus, and He will show you the evils they bring upon you, and give you a holy ven-

geance against them. They were all nailed to the cross of Christ, and through the Spirit's crucifying power in us we are redeemed from them—a redemption which Christ purchased for us through the merits of His blood.

I know how the flesh murmurs and seeks deliverance from those trials which Christ in His love appointed in the everlasting covenant made between the Father and Him. I am fully persuaded that without the cross we cannot flourish in the courts of God's holiness. There is so much from within and without to defile us, we have need of unceasing prayer to be kept by the almighty power of God through faith unto salvation. The Lord did not lead the children of Israel into the land of the Philistines before they were able to contend in battle with them. And He is the same pitiful and compassionate Saviour now. As we increase in the divine life our faith is more severely tried. We get a much deeper knowledge of the desperate wickedness of our inbred foes; and I have oftentimes fallen into such despondency that the whole of my experience has been brought in question, and the adversary has fought against the least glimmer of hope I cherished. I felt my sins deserved eternal destruction from the presence of the Lord, but had no firm hope of salvation: yet the Lord never left me. He watched over me; and said to Satan and my inbred enemies, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." And so, dear brother, you will find it. When the Lord has accomplished His gracious purposes in you and for you, He will bring you forth again, and you will bless and praise His holy name. O could we see the infinite wisdom and love of God in all His trying dispensations, it would still the tumult in our souls. But this is so often hidden from us. But we would not then learn so much of the strength and power of unbelief, and the internal power of our depravity. It is dishonouring to God for us to make haste to come forth from any trial. None can last a moment longer than God's appointed time, and they will to those who are "exercised" graciously in patient waiting upon the Lord surely bring forth the "peaceable fruits of righteousness."

God cannot deny Himself. May you find "the trial of your faith" to be "more precious than gold that perisheth, though it be tried with fire." May it prove to you the love of God in the rich blessings obtained through it. I do not forget you as a Throne of Grace, and trust we may become fellow-helpers to each other in the pathway to heaven, when we will for ever bless and praise the Lord for all His dealings with us here below.

How dreadfully the English people are tried. The poor deluded creature who attempted to kill Russia, seems to exist in the act. I

hope our Government will not flinch from their duty from any political reasons, but do all they can to ferret out those who are engaged in the dynamite explosions, and punish them. Mr. Waddington has sent me several newspapers, in which the state of the Church is depicted in dark colours. The contest between the High and Low Church parties is carried on without any prospect of a beneficial result. Contention to be accepted and favoured by the Lord must be "for the faith once delivered to the saints"—the precious doctrines of the gospel, upon which the Holy Ghost builds a holy temple unto the Lord. But I think the High Church party put the authority of the Church above the Word of God, and those of the Low Church party who love the gospel, and desire to live in the peace and harmony which it instils, do not want to embroil themselves in unprofitable disputes. God has a remnant there of whom He says, "Destroy it not, for a blessing is in it." A cluster in which the new wine of the kingdom is preserved. I pray that God will raise up a standard against the enemies of His church, by whatever name they may be called, and again redeem His church from all false worship, and make her shine as a light in the world.

Yours in the unity of the Spirit, and the bond of peace,

Mr. Axford.

L. MOORE.

[We feel truly cheered by our good brother's letter, and heartily thank him for it and that which accompanies it. As our readers will perceive by our cover, on which Mr. Axford's name appears, he undertakes the sale of the *Gospel Advocate* in America, and we rejoice to know he values the discriminating truths of the Gospel. His testimony concerning our *Essays* is another comforting addition to the many already received, and it has long been our hope they will some day appear in the volume form. May the Lord richly bless our friend and his friend, and the sooner he writes again the better we shall be pleased.

THE EDITOR.]

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#### REFINING WORK AND ITS PROFIT.

March 25th, 1885.

Beloved brother in Jesus,—Grace, mercy and peace be with you from God our Father, and from the Lord Jesus Christ. It is a long time since I wrote to you, and many changes have I seen. Family trials and afflictions have been my lot: but here I am still, one of the living to praise the Lord. Some little time ago I was very ill, and quite thought my work was done, and that I was near my eternal home. That trial of affliction was made a great blessing to my soul. And for me to enjoy again, what I enjoyed then, I would say, "Let Him kiss me with the kisses of His lips, for Thy love is better than wine." While on my bed I was led into deep meditation about myself internally and externally, past and present.

O what a sense I had of the exceeding sinfulness of sin in myself! I never saw more clearly the truth and mystery of Paul's seventh chapter of his epistle to the Romans. You may think it simple, and some would think it vulgar, but I could not help comparing my heart to a lumber room. I saw, indeed, that "in my flesh there was no good thing." That verse in Dr. Watts' hymn came into my mind:

"Lord, we confess our numerous faults,  
How great our guilt has been!  
Foolish and vain were all our thoughts,  
And all our lives were sin."

I was led back to the days of my childhood, and was made to possess the sins of my youth, and my transgressions seemed to be all at once set before me in the light of the Lord's countenance. There seemed to be quite a clearing out of myself, for I saw my best things, as well as my worst things, to be hateful in the sight of God. I thought of the barren fig tree, and I thought of the unprofitable servant cast out, and of many other things, which sunk me into nothingness before the Lord, and made me cry,

"Unclean, unclean! and full of sin,  
From first to last, O Lord, I've been;  
Deceitful is my heart."

This led me to look at the Lord Jesus, and to think upon His office and work, and of His whole heart being set upon poor sinners—even the worst—and with a design and determination to save to the uttermost all who come unto God by Him. I at once saw the fountain of blood opened for such sinners as see their own defilement, and are ready to sink into utter despair, and I was quite melted into tears. Yea, I saw such worth in Christ, and felt Him so precious in my case, that I cried out, "Lord Jesus, here I am, ready to die and come to Thee, or to stay a little while longer for the sake of my dear friends and the cause here, just as it may seem good in Thy sight. Lord, let me be a little child, lying passive in Thy hands, knowing no other will but Thine."

While thinking of the precious atoning blood of Christ, those sweet words of Watts' dropped into my mind:

"When I survey the wond'rous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

I now began to examine the nature of my ministry, and to enquire, "Is there anything I have kept back? Have I, out of carnal ends and fleshly motives, tried to please the people? Have I preached with all my heart and soul what I believed? Have I laboured with a single eye to God's glory, to feed the sheep and lambs?"

And have I laboured in love, fervent desires, and longings of heart, after the conversion of poor sinners to God? What state has my heart been in, both in the pulpit and at prayer meetings? Am I sure that after all I have heard, seen, and felt, that I am not deceived?" O how far we may go in a bold profession of God's truth, and yet not possess a pure mind. We may have no oil in our vessels, no real sorrow for sin, and no real love to God. I cannot help saying again and again,

"And what am I? My soul, awake,  
And an impartial survey take;  
Does no dark sign, no ground of fear,  
In practice or in heart appear?  
What image does my spirit bear?  
Is Jesus found and living there?  
Say, do His lineaments Divine,  
In thought, and word, and action shine?"

After all this I was led to meditate upon the present state of things, both in the church and in the world, and words cannot express the grief I felt for the young and rising generation. I could see nothing only that our much-loved country, once the garden of the Lord, is now going down: the government weakening, the church of God sickly and sleepy, antichrist awake and active, professing Protestants inviting the waiting and blood-thirsty foe to make a seizure upon us, and again drag us down into Popish slavery. I can only say, "O Lord arise, and plead Thy Own cause."

How few touch upon the signs of the times, and tell us what is coming upon us! I see in this month's *Advocate* some things relating to what I have just named, which makes me greatly rejoice. May the Lord bless the prophetic hints of that faithful servant, Joseph Irons, to the good of our people. He saw what was coming, as his apostolical sermons declare, volumes of which I have had in my possession.

But I am intruding on your precious time, and must beg pardon, for when I took up my pen I thought of only writing a word or two.

Yours affectionately in gospel bonds,

Suffolk.

B. T.

THE LORD WILL BE ACKNOWLEDGED.—Success is not always with apparently the strongest. . . . In our days, said Luther, princes are content to say, "Three times three make nine: or twice seven make fourteen; the reckoning is correct; the affair will succeed." Then our Lord God comes and says, "How many do you reckon Me?" . . . For a cipher perhaps? . . . He then turns their calculations topsy-turvy and their reckonings prove false.  
—D'AUBIGNE.



## "TELL ME THE STORY OF THE CROSS."

Tell me the story of the cross  
From all Eternity ;  
Ere yet the " Body " was prepared  
For death on Calvary.  
Say, in that council great and high  
Of the Eternal Three,  
For sinners, in that covenant  
Was mention made of *me* ?  
Tell me the story of the cross,  
Ere our first parents fell ;  
Tell of the grace revealed to them  
Which saved their souls from hell.  
Say, does that grace avail for *me* ?  
(Mine is a desperate case)—  
Say, will that woman's Seed set *me*  
Before the Father's face ?

*Whitby.*

Tell me the story of the cross,  
When Christ a babe was born !  
Sing me the song the angels sung  
On that auspicious morn !  
Were the sweet tidings glad for *me* ?  
Am I of Zion's nation ?  
May I clasp Him within my arms,  
And claim Him *my* salvation ?  
Then tell the story of the cross  
To earth's remotest bound ;  
Tell sinners how the law-condemned  
Abiding peace have found.  
Bid them trace their interest in  
Its amazing story—  
Which cannot be complete till they  
Reach their home in glory !

M. L. S.

## OBITUARY.

Rehoboth Lodge, Whyke Road,  
Chichester, April 10, 1885.

My dear Friend and Brother in the Lord,—I herewith enclose you a brief account of the Lord's gracious dealings with the late John Pink Apps, of Siddleham, Sussex, forwarded to me by his bereaved widow, with the request that I would send the same to you, for insertion in the *Gospel Advocate*, should you feel your mind so led and can find space.

Mr. Apps for about forty years was mercifully preserved through a conquered pathway firm in the truth, as you will find on reading the account. He was truly one who by divine grace was enabled to hold on his way; and though not brought into that blessed liberty of the gospel which some of the Lord's blood-bought family are privileged to enjoy, yet there was that cleaving to the truth, and love to the Lord's people and servants, which clearly reveals one under the sanctifying influence of the Holy Spirit. How different the bearing and spirit manifested by those who are of the household of faith from much that we meet with in the present day, when evil men and seducers wax worse and worse, deceiving and being deceived. Jesus Himself said, "If it were possible, they should deceive the very elect." But this can never be, that any of His Own, redeemed with His precious blood, should be so deceived as to finally miss the mark. All His chosen ones are "kept by the power of God through faith unto salvation, ready to be revealed in the last time," "when He shall come to be glorified in His saints, and to be admired in all them that believe." "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the Shield of thy help, and Who is the sword of thy excellency! And thine enemies shall be found liars unto

thee: and thou shalt tread upon their high places." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

Wishing you much of the Lord's presence and favour,

I remain, yours faithfully, in the bonds of the Gospel,

WM. WOODS.

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A FEW PARTICULARS OF THE LAST ILLNESS AND DEATH OF JOHN PINK APPS,  
AGED 66.

My dear husband passed away to his everlasting rest on the 9th day of March, 1885, at 11.50 p.m.

His youthful days were spent amongst the Wesleyans, where he was very zealous; but soon after he reached man's estate it pleased God to direct his steps, with one or two others, to hear my uncle, the late Edward Parsons. Under the preached word his understanding was enlightened to perceive the errors abounding among the followers of John Wesley. They, finding he did not adhere to them as before, offered to assist him in starting in business; but it pleased God to enable him to choose the better part. This led to their using great efforts to injure him in his trade prospects. His soul gradually became knit to his new pastor and the cause in bonds that were never severed. As he was then able to walk well, he often appeared at both services—having walked a good part of the 24 miles in the two journeys to and from Chichester. Under the preached word he received many helps and encouragements. And from that day until his departure he was kept following on, but was never brought out into gospel liberty: though he has often spoken of his being so blessed at times about that date that he allowed the horse to take him past houses where he had to call.

He had many trials to pass through, both in business and family—bereavement followed bereavement, until eight children were laid in the silent tomb, ranging from infancy to nearly manhood, several having reached man's and woman's height, if not the age. Despair seemed sometimes to so seize him that he thought he must sink beneath it. He could only groan and cry to the Lord to keep him, and make a way for him in providence, that he might never bring a disgrace on the cause or people of God. The dear Lord was better to him than all his fears, and brought him through honourably to the last.

The loss of the last child called from him—a dearly-beloved daughter aged 18—was, perhaps, one of his greatest trials. Gradually fading away with the same sad disease as her brothers and sisters (consumption), it led to many a heart-ache. Everything likely to prove beneficial was tried, but no! the Divine will was that the ties should be severed, and she was taken from this world of care—not without giving her sorrowing parent a hope in her death. The dear Lord so sanctified the loss that he was melted down at His feet in

self-loathing and abhorrence. Two years later he was called to part with his first wife. Thus trial succeeded trial, that had it not been for sustaining grace given, sad might have been the issue.

For years he had been encouraged by the kind help and counsels of a friend whom the Lord had led to take a farm in the village; and these godly counsels and encouragements were a great stay to him during these years of trial and bereavement. His house had long been open to the Lord's people, who met there on Sunday evenings and week nights—the services being led by his dear friend when no minister was present. Many of the Lord's sent servants have here spoken in the Master's name to a crowded room, and he would rejoice in a quiet way that so many were gathered together to hear the preached gospel. Amongst the listeners were many dear souls now in glory, who would say how good they found it to be here. His dear friend, who conducted the meeting, said he lost many heavy burdens at our little meetings, and found them Bethels to his soul, as his letters written to my husband now testify. My husband's heart seemed full when speaking of the lovingkindness of the Lord in raising up this his kindest and truest friend, and I rejoice to be able to say they are spending an eternity together in bliss.

For the last two-years-and-a-half my dear husband's health has been failing. He often thought his time was short, remarking he would like to be spared a few years longer for my sake, and for his two remaining sons, who we hoped would be blessed with the fear of the Lord, and follow in the footsteps of their father. Often he was to be found mourning over a want of manifested pardon. When reading David's psalm, ending "Shew me a token for good," he would remark, "That is what I want." As his health gradually failed, he was unable to take part in the business, and his Bible was now his constant companion. Daniel Herbert's hymns he was also very much attached to, particularly No. 269 :—

What has the Lord Jehovah said ?  
And has He passed His word  
That all His people shall be saved ?  
'Tis so—Thus saith the Lord.  
Lord, make me know that I am Thine,  
And that Thou speak'st to me  
As one Thou covenanted for,  
And paid for on the tree.  
Oh let me feel that inward grace  
To slay the man of sin ;  
For Thou hast conquered death and  
hell ;  
O conquer that within.  
Subdue my unbelieving fears,  
For, Lord, I would believe :  
But oh, my treacherous, wicked heart  
My very self deceive.

Save me from evils round about,  
From evils still within ;  
Oh save me from self-righteousness,  
That foulest, blackest sin.  
Lord, save me from distracting cares ;  
Thy constant help afford ;  
And make Thy promise my support ;  
My trust—Thus saith the Lord.  
Thy promises did never fail ;  
Thou never break'st Thy word ;  
Then my salvation is secure ;  
'Tis so—Thus saith the Lord.  
Thy promises are verity ;  
I'll trust Jehovah's word ;  
I must be saved—I shall be saved !  
'Tis so—Thus saith the Lord.

This hymn exactly spoke the feelings of his soul and that of others of the Lord's family; I have therefore copied it all. He said to me, "Oh for one drop of

that precious blood sprinkled on my conscience ! I have no merits to plead. It is all free grace from first to last." At other times he would say, "He never would have shown me all these things if he meant to destroy me ; and what is all this world, with its riches and so-called happiness, compared to the peace of God in the soul !"

During the early part of his illness he seemed to think he should recover, as he has many times before when brought down with sickness ; but such was not God's will. Often he remarked how many things he had to be thankful for. How the Lord had blessed him in his last days : they were his best days ; and he prayed that the dear Lord would provide for me and his children, as He had for him, and bless us all together.

As the bronchitis gradually got a stronger hold of him, and weakness increased, he said the decree had gone forth that he should die, and he was thankful that his sufferings were so light compared with those of others.

The last day he was down-stairs a God-fearing friend from the village called in, and when speaking of a hope beyond the grave, he said, if he had not that he should be "of all men most miserable." Throughout the night he seemed changing for the worse, his strength lessening ; and the phlegm increasing rendered his lung-capacity continually smaller. His fears seemed to subside gradually as he approached the valley of death. The weakness increasing, so affected his head that he was often nearly or quite unconscious. But during an interval, feeling so sinking as he never had before felt in his life, he said, embracing me, he hoped we should both have an abundant entrance into life ; and when asked if he would not sing if he got safely home to glory, he said, "Yes, the loudest of them all."

On Monday he was a shade better ; but as the day closed and the night came on, the improvement could not be discerned. His medical attendant now thought he might last two days longer. As his end approached he was more himself than he had previously been. When speaking to him on the solemn realities he was now nearing, he said, "He is my Shield and Buckler." Two or three hours before his departure, he said everything was taken away—not one sin was left ; adding further : "The sins of Judah shall be sought for, but they shall not be found." Later on I asked him if he felt Jesus precious ? He looked up, smiled, and said "Yes." A quarter of an hour before his death he asked me to make him some cocoa. I did so at the fire at the foot of the bed, and looking up thought I saw a change in him. I called his sons from down-stairs. They hurried up, but his speech was gone, and eyes glazed, and gently he passed away ; so much so, that we expected another breath, but found all was over, and he was passed on before into the bliss of heaven. And I am left to mourn in this vale of tears.

There was throughout his last illness—the same as in his life—a great honesty to speak no more than he felt. Two nights before his death, I said, "Can't you say, 'He is my Redeemer ?'" He answered, "I am afraid you will put words in my mouth." I said, "You would not say what you did not feel." He replied, "I could not die with a lie in my mouth."

He was visited during his illness by many kind friends, whom he loved for the truth's sake—especially Mr. Prior and his pastor (Mr. Woods)—and many expressions of gratitude escaped his lips for the kind attentions received from all. Many nice things not mentioned here fell from his mouth, principally towards the close of his existence in this time state below, but my memory has failed to retain them. We were often unable to catch what he did say, as his voice was so weak; but we feel we can say, If he did not triumph, he trusted, and felt the comfort of it when crossing Jordan's swellings.

Yours in Gospel bonds,

ELIZABETH APPS.

MR. WILLIAM S. OSBORN.—On Lord's-day morning, April 5th, this quiet and unassuming christian man, a farmer at East Dean, near Seaford, suddenly fell asleep in Jesus, being found dead in his bed. For many years he had been "in bondage through fear of death," but he was thus, in the Lord's goodness spared all that he anticipated in the final conflict with "the king of terrors." He was no talker; but decidedly one of those who "fear the Lord and think upon His name;" and for many years abode fast by the truths of sovereign and discriminating grace. Up to the time of his death he with a portion of his family attended Cavendish Place Chapel, Eastbourne, on Lord's-day mornings. We feel assured that it is well with him. He was in his 74th year.

LINES WRITTEN FOR THE JUBILEE OF THE AGED PILGRIMS  
ASYLUM, CAMBERWELL, 1885.

"What hath God wrought?"—Num. xxiii. 23.

"What hath God wrought" in fifty  
years?

Amidst His people's anxious fears  
They can with joy His wonders tell  
For His poor saints at Camberwell!

The Home, begun in faith and prayer,  
Has prospered by His tender care;  
His blessing has upon it been,  
As we in fifty years have seen.

This is the year of Jubilee!  
Sweet word that made the captive free.  
In ancient days how sweet the sound  
To all who were in fetters bound!

And pilgrims here have often heard  
The precious soul-reviving word  
Of freedom, through the Saviour's  
blood,

And now enjoy sweet peace with God.  
Many have found this blest retreat,  
Where God had led their weary feet;  
They waited for His call above,  
And now they realise His love!

Oh, who can tell in fifty years  
The joys and sorrows, smiles and tears,  
Or who can half the blessings tell  
Of this dear Home at Camberwell?

Then come, dear Christian friends, and see  
The pilgrims keep their Jubilee!  
The past with blessings has been fraught.  
Again we say—"What hath God wrought?"

Hornsey Rise Asylum.

F. CLARKE.

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

High Pavement, August 14, 1859.

Beloved in Jesus,

**H**E hath done all things well; and according to the time settled in eternal purpose, did, on August 11, at ten minutes to four, release the ransomed spirit of dear Mr. Triggs from its clay prison, and now he basks in the eternal sunshine of ineffable glory and the love which passeth knowledge! Jesus eternally smiles; and he admires, adores, and continually reflects back the glory.

“O what must it be to be there!”

Al, we rejoice in the joy of the departed, though my heart sensibly feels the stroke. May that portion of the Spirit which was in him rest upon some left behind: yea, may unworthy Ruth receive some of it, that she may know nothing but “Jesus only.” The memory of the just is blessed.”

You ask about the dedication. I was not there; Lady L. forgot to invite us, to my great disappointment. It cut me closely, but I have I had thought too much about it. These words were sweet rewards: “O Israel, thou shalt not be forgotten of Me.” Have I thought but that it was quite a mistake. We are to go on Tuesday (D.V.). But oh, I did feel it.

Am glad the Lord is feeding you with food convenient for you; He is sure to do it, for it is His Own life within you—Eternal life. Then it can never die, however at times it may seem to wither through being overpressed with flesh and its desires. “they shall revive as the corn;” for our God is so gracious that, notwithstanding our ill manners, He will never leave us nor forsake. He is not likely when we are His Own—bought with such a price. “Fear not, I have redeemed thee; thou art Mine.” I have lately been enjoying Nehemiah ix., where my great evils and warnings are set forth in striking contrast to the Lord’s great long-suffering and restoring mercies. “Who is a God like unto Thee? doing iniquity, transgression and sin.”

On Sabbath we had a sermon from these words: “The Lord is my portion, saith my soul; therefore will I hope in Him.”\* Could I only weep joyful tears under the weight and worth of my glorious portion, even my glorious Christ, with all He is and has. All we need is treasured up in Him—both to come before God and to walk

\*Preached by the Editor while pastor at Sion Chapel, Nottingham.

through the wilderness. Want I righteousness? "He is made of God unto me wisdom, righteousness, sanctification and redemption." Want I a sacrifice, under a sense of sin? He is the Lamb without blemish. Want I the graces of the Spirit? He was anointed without measure, and has the fulness of them; and as I abide in Him they will be lively and healthy in me, though there will be no glorying in that, but only in Him. May the blessed Spirit open our eyes into our "worthy Portion." This will shame all complainings of our own poverty out of countenance. For it would be a real loss to be "rich and increased in goods" in self, and have less need of Jesus. Wherefore "what things were gain to me, I count loss for Christ, that I may be found in Him." "Blessed are the poor in spirit, theirs is"—not shall be—"theirs is the kingdom of heaven." Yes, indeed it is. Not only in prospect, but in foretaste, the upright shall possess their possessions.

The upright, I conceive, are those who are in Christ by union, eternal, vital and experimental, and who are brought to look for all spiritual blessings in Christ, and to expect nothing out of Him but sin and misery. "The upright shall dwell in the land, and the perfect shall remain in it;" and "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquities."

Numbered with them we may be,  
Here and in eternity,

whoever may cast out our name as evil, or call us presumptuous. That frightful word has rung in my soul from my own carnal reason many a time. But if this is to be vile, "I will be yet more vile." For I do see there is so very much in a precious Christ—yea, all and everything that God requires, or I need, that I desire to speak of Him, and glory in Him more than ever. And if there are but few free souls, those who are so have the more need to declare their blessed freedom. "I am freeborn," and have been brought to know and enjoy my freedom by the revelation of Christ; and no man or devil, or sin or lust may bind me. I appeal unto Jesus, Who has made me free. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit"—which is to walk in Christ Jesus, even while feeling that "in my flesh dwelleth no good thing."

There is "no condemnation in Christ"—there can be none; for He has been once under the ministration of condemnation. But it is done away for ever, and the ministration of His righteousness under the law, and the righteousness of God in accepting it, and of the sinner as clothed in it, is indeed "much more glorious."

Therefore, "Comfort ye, comfort ye My people, saith the Lord : make ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; for she hath lived of the Lord's hand double for all her sins." "And in your land ye shall possess the double ; everlasting joy shall be unto you."

Praise the Lord ! and let us "sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing ;" for "His work is marvellous and glorious, and the righteousness of the Lord endureth for ever."

"Above my faith and every grace  
I'll triumph in Thy righteousness ;  
Thy gifts are sweet I grateful own,  
But O, my Lord, Thou art my crown."

He did not want to begin another sheet, but knew not how to leave the blissful theme, which warms my heart, feeds my new man, starves and crucifies the old. But while I rejoice in my "worthy position," and sing with gladness of heart,

"I'm rich to all intents of bliss ;  
Jesus is mine and I am His !"

How do long intensely that the quickened church of God should be more to realise their high privilege and blessedness in Christ. We should ever remember what a dear brother once said when writing to me on a deep truth of God : "It is only He Who made plain to my faith can make it plain to yours." I would, therefore, cry unto God for them, and desire to bear with all tenderness their cavilling against what at present they do not understand. Remember them that are in bonds, as bound with them," to comfort them, but cease not to set before them the more excellent way of love and liberty (Isaiah lii. 1, 2).

Our note is very sweet. I quite felt that about the Husband-Being Christ's Father and our Father. Union and communion the delight of my soul. I meant to say more about the dedication and my feelings, but was carried away into my darling theme. O Lord bless you, and enlarge us poor Japheths to dwell in the bosom of our heavenly Shem, where we are fed with royal dainties. With warm love in our Beloved.

Your ever affectionate,

RUTH.

#### LETTER FROM THE LATE THORPE SMITH.

Sewstern, Aug. 14th, 1854.

**F**OR his companions in tribulation, Edward and Mary, the chief of sinners sendeth greeting, wishing them an increased enjoyment of every New Covenant blessing. God's fire is in Zion and His furnace in Jerusalem, to



purify the sons of Levi. Sinners saved by sovereign grace and justified in the righteousness of Jesus are under the teaching and guidance of Jehovah the Holy Spirit; led into access to God; commune with Him, and sensibly draw near unto Him! Levites were priests: so are justified souls. Levi walked with God, in equity and peace: and as two cannot walk together before they are agreed, there must be a reconciliation between parties who are at enmity before there can be a cordial agreement. Man, through the fall, lost the favour of God, and can do nothing towards his recovery. In this state of helplessness God finds all His elect in the wilderness of this world, and (O, what a mercy) He goes after them! In what a multitude of ways,—sometimes by bereaving providences; sometimes by afflictions of various kinds, by disappointments, crosses and trials. He hedges up their way that they cannot find their paths; their former fond pursuits are marred; poison is put into their sweetest dainties. Still He goes after them! They rebel, kick, murmur, complain; then promise, vow, and strive to please; and thus, if it be possible, pacify conscience, but all in vain. He goes after them: ah! and bless His name, He lays hold of them, and never lets go that hold until He has brought them back safe to the fold again: "I, even I, will both seek My sheep and search them out," &c. Free-will sets this poor, distracted, bewildered lost thing to go and seek the Shepherd, which is turning things upside down indeed. Christ has not only made reconciliation by His blood, but His ever blessed Spirit, after teaching the poor soul out of His law, sprinkles the conscience with the blood of atonement, which produces peace and friendship. The enmity slain, God shines propitious in the face of His beloved Son. No distance, coolness, or shyness now. No! The sweetest confidence and familiarity takes place, and a most blessed agreement ensues. These are the days of the Son of Man. No fasting now; no, indeed. "Sing, O Israel, and shout, O Zion," &c. O, how blessed and sweet is this light, and what a pleasant thing it is for our eyes to behold this Sun.

"Tis here we would ever abide,  
And never a moment depart!"

But, ah, no! "Let him remember the days of darkness, for they shall be many." Here comes the fire which stirs up the scum, and consumes the dross; and were it not for the watchful eye of the Refiner what would become of us? We should sink to rise no more. In what a multitude of ways does He try His people, as gold is tried: sometimes by suffering His own to load (instead of help) one another; sometimes by bringing us into the net and causing men of the world (who are His sword) to ride over our

heads; sometimes by personal or family afflictions; sometimes by blasted hopes, and projects up-rooted, schemes brought to nought, in which we thought we evidently saw His Own Hand leading! A promise of deliverance, then a double tale of bricks demanded. And how often we sigh by reason of this sore bondage; sometimes left to the corruptions of our own hearts, until we are a terror to ourselves; sometimes to the assaults of Satan, until we are at our wit's end, and with Job curse the day of our birth. All these, and many more such things, does God's fire stir up and discover to the poor lost sheep after it is found,—and “all to make us sick of self and fond of Him.”

My time and paper both fail; but my heart is full, and my subject only just touched a little upon. Adieu! God for ever bless you and yours is the prayer of yours in Jesus,

THORPE SMITH.

P.S.—This fire is in Zion, not in the world: “As many as I love I rebuke and chasten.” “If ye are without chastisement, whereof all (My people) are partakers, then are ye bastards and not sons, for *what son* is he whom the Father chasteneth not?” And we are cautioned not to be weary of His correction, or to faint when rebuked of Him; both of which we are liable to. I have done both many times, and said, Oh, if my path was but smoother, if my cross was but lighter, my way plainer, without so much perplexity about which way I should take; if I did but know what is the mind and will of the Lord concerning me. My enemies are lively: they prosper and escape my daily plague and morning chastisement. Nothing I set my hand to prospers. A blast appears on everything; while, look at the wicked! “Their houses are free from trouble, neither is the rod of God upon them: their bull gendereth, their cow calveth, and casteth not her calf, their children are about them,” &c. These things, and many more of the like kind, are too painful for us (at least for me); yet when He is pleased to sanctify His dispensations, and the punishment of our sins is accepted, we see all right, well, and just as it should be, and say, “Wherefore should a living man complain, a man for the punishment of his sin?” and again own that “it is of the Lord's mercies that we are not consumed, because His compassions fail not,” and with the poet cry,

“Bastards may escape the rod,  
Sunk in earthly, vain delight;  
But the true-born child of God  
Must not, would not, if he might.”

What we should be most anxious to know is whether the trial is sanctified; whether the peaceable fruits of righteousness are

yielded, or whether we are coming forth like fools brayed in a mortar, whose foolishness still remains in them ! Every way seems shut up to me. I am obliged to stand still, not knowing which path to take. My exercises about preaching increase. I am willing to go if I could see my way plain, but I fear to presume to run not being sent to prophesy—not being commanded. My property keeps frittering away,—the furnace gets hotter, and sometimes I am on the brink of despair. The devil advises suicide ; but I tell him it is such a cowardly action, to think of rushing out of trouble (even was it so) and leave wife and children in it all, and further in still. “Crafty is the foe and strong.” I tell him if ever I do get up into the pulpit I will not spare him nor his devices. Do pray for me that God would make my way plain, and bend my will to His, be it what it may. All unite in kind regards. Don’t forget the chief of sinners. Write as often as you can. Adieu !

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### PURE GOLD FROM PURITAN AND OTHER MINES.

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EXCELSIOR.—Be always displeased at what thou art, if thou desirest to attain to what thou art not ; for where thou hast pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed ; neither stand still, nor go back, nor deviate. He that standeth still proceedeth not ; he goeth back that continueth not ; he deviateth, that revolteth ; he goeth better that creepeth in his way than he that runneth out of his way.—AUGUSTINE.

THE MOMENT’S AFFLICTIONS set against thy falls and backsliding. For, thinks He with Himself, yet a little while and I shall have thee perfectly holy with Me in glory ; and it is but My Own dispensation to have thee thus imperfectly holy in the meantime, and thus sinful ; but if there had been an absolute danger in it, I would instantly rather take thee up to Myself, as I have done many children of Mine soon after their conversion. And if God call us for patience for a little while, Himself will have it much more.—DR. T. GOODWIN.

OBEDIENCE BETTER THAN SACRIFICE.—What, Saul ! thinkest thou to bribe God with a sacrifice, while thou art disobedient to His command ? Dost thou deny Him thine own heart to obey His word, and give Him a beast’s heart in sacrifice, instead of it ? Is this the oblation which He hath required and will accept ? Truly God riseth hungry from our thanksgiving dinners, if obedience be not a dish at the table ; without this, we and our sacrifices may burn together.—GURNALL.

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Mr. BAXTER will D.V., preach at Leice-ter (Salem), on Wednesday (E.). May 20th; at Bloomsbury, Commercial Road, London, on Thursday (E.). 21st

On Thursday Evening, May 7th, 1885, the Rev. J. BATTERSBY (Vicar of St. James Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to mence at 7 o'clock.

In the Press, and will, D.V., be published shortly.

## LIFE, DEATH, AND IMMORTALITY:

OR, THE HUMAN SOUL AND ITS DESTINY,

"ACCORDING TO THE SCRIPTURES:"

By A. J. BAXTER, Editor of the "Gospel Advocate."

The above Treatise is designed to show from Holy Writ that the Soul of Man is created Destructible in its nature, in the sense of Annihilation; that the Soul does not be Unconscious at Death; and that "Life and Immortality" in Christ are not to be confound with mere creature-existence in Eternity.

The Work, though considerable, will be issued at a low price, the Author seeking no pecuniary advantage. Persons desirous of aiding in the circulation of it, as an antidote to a wide spreading evil, will oblige by communicating with the Author.

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ance Fee; and after the first year, the payment of **HALF-A-CROWN** per month for the above benefits. Christian Young Men, between the age of 18 and 38, are invited to the Rules of this Benefit Society, which has now been established 85 years. This is not confined to Baptists, neither is it necessary for applicants to be Members of a, but all desirous of joining must be believers in the fundamental doctrines of the Forms of Application free (or with a copy of Rules for five stamps), may be had of every.

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VOL. XVII., NO. 198.]

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**JUNE, 1885.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

Advertisements are inserted in this Magazine at the following rate :—

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**CORRESPONDENCE RECEIVED.**—W. Jackson, T. Brabury, C. Coles, D. Fisk, O.W. Barnes, J. T. Goodwin, R. V. Scott, K. Parker, Anon, S. Bradshaw, J. Godsmark, W. L. Cox, L. Nunn, Captain Key, R. Knight, E. Lever, H. F. Cunliffe, E. Appe, O. A. C. P. T., W. J. Parks, I. J. Wanstall, D. Brooks, S. A. G., G. Oakshott, E. Knight, G. Applegate, C. Hutchinson.  
**MAGAZINE SUBSCRIPTIONS**—Received with thanks up to May 23rd: Miss Noakes, Mrs. J. Huggett 2, Mr. T. Gutteridge, Mrs. Jasper, Mr. J. H. Hallett, Mr. J. Austen (*per ditto*, Mr. Austen).

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to May 23rd: Mr. E. Lever, £1 1s. E. L., 10s. Mr. G. Applegate, £1 1s. Mrs. J. Huggett, 6s. Mr. J. Austen, 15s.

The deferred Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place Chapel, Eastbourne, on Monday evening, June 8th, 1885, at 7 o'clock.

**TO OUR CORRESPONDENTS.**—We are compelled, through the occurrence of the Whitsuntide holidays, to omit the acknowledgment of communications received after the 23rd ult.

**A BRIEF TREATISE** on what Jehovah in His Trinity of Persons has done, &c., by J. Godsmark. London: R. Banks, Racquet Court; or of the Author, price 2d. This is a sound, if somewhat scathing tract. There is nothing in it that vital godliness will not approve: for it is only too true that while error is rampant, not all that bears the name of *Free-Grace* truth will bear the touchstone of "the law and the testimony." We hope many will read and circulate the little work, as a protest against doctrine void of power, and of error void of sound doctrine.

**THE GODHEAD OF CHRIST**, by J. Jenner.—An excellent four-paged leaflet, which in a trenchant and comprehensive manner bears clear testimony to the important subject of which it treats. We trust it may be widely circulated by those who regard it as their special mission to distribute sound divinity.

**REST FOR RUTH.**—An admirable and little-known discourse by dear Joseph Irons, re-published by Mr. D. Fisk. May be had of him at 6, Brighton Place, Brighton, or of our printers, 1d, or 1½d post free. Also **GOD'S GLORIOUS WORK**; another Sermon by the same great divine, and a precious testimony to the excellency and dignity of the work of the Lord Jesus Christ, with the rich and abundant blessings flowing from it and Him to all the redeemed ones. We cannot have too many of this sort of discourses. They serve as an important antidote to the abounding Arminianism of the age, while they provide food for the living in Jerusalem. We hope all our readers will aid our good brother in his work of reprinting the best of Mr. Irons' discourses: for as the expense must be considerable, it will cheer his heart and strengthen his hands to find that his labour of love is appreciated, and that there are many yet to be found who prize that savoury meat which the first pastor of Grove Chapel was wont to place on the Gospel table. (*See Advt.*)

**PRAYER, PRAISE, SECURITY AND SOVEREIGNTY**, are four excellent Tracts by Mr. Bradbury. The three first are very savoury, and calculated by the Spirit's power to warm the heart and spur the soul to heavenly diligence. **PRAYER** is full of encouragement to the needy applicants at a throne of grace. **PRAISE** aptly follows, as indicating the blessed result of calling upon the name of the Lord, and being delivered, while it is demonstrated to be the Lord's Own production, like *Prayer*, in His people's hearts. **SECURITY** is not merely a *doctrinal*, but a truly *experimental* setting forth of the portion of those who in Christ dwell in the "secret place of the Most High, and abide under the shadow of the Almighty." **SOVEREIGNTY** is a sound discourse on Jehovah's absolute control over devils, men and all events, by means of which He makes all things "work together for good to them that love Him, to them that are called according to His purpose." *May be had of the Author, 4, Love Walk, Camberwell.*

**NATIONAL TRACTS**, varying from 1s. 4d. to 3s. per 100, published by W. Wileman, Bouverie Street, London. A series, numbered from 1 to 9, have been sent us, and they are highly suited to the state of the present age. They refer to *The Lora's Controversy with England*, which is plain to every observant Christian; to *The Profanation of the Lord's Day*, which in the metropolis and every town is solemnly progressing; to *Our National Sins* which are continually increasing in audacity; to *Our Present Peril*, which few believe in; to *God's Good Gift of the Sabbath*, now so lightly prized; to *Our National Bulwarks* as constituted of the prayers of the Lord's people; to *Our National Prosperity* as united to faithful opposition to Rome; and to *National Righteousness*, of which England, like all other countries has little left.

**WHY AND WHEN?** A reprint of "*The real Ritual reason Why*," by *Hely Smith, M.A.*; 40th thousand. This is one of the series of very able pamphlets which

Smith has issued for the *National Protestant Union*, Market Rasen, Lincoln, where he is Vicar, and of which *Union* he is Hon. Sec. It will cost but 1d. to obtain, and will be found full of powerful exposures of the subtle fallacies of the Ritualists. We are glad it has had such a large circulation, as the style is unique, and the arguments clenching. "The Reign of Law *versus* Prayer" is also a leaflet by the same writer, and affords a concise but conclusive answer to those who "tell us that God cannot, and therefore does not, answer prayer, because the laws of Nature are fixed and irrevocable." *Protestantism and Prosperity* is an excellent 4-paged Tract. Mr. Smith will be glad of communications from any who may be able to afford him aid in his work on behalf of the *Protestant Union*.

THE QUARTERLY RECORD OF THE TRINITARIAN BIBLE SOCIETY, ending with March, contains very interesting and encouraging information for all who sympathize with the object and work in which the Society is engaged. The article on the Soudan is specially timely and admirable, and will be perused with much pleasure by those who value the facts and topography of Scripture. Price 1d.

THE BRITISH PROTESTANT, formerly the *Wiltshire Protestant Beacon*, now conducted by Rev. J. Ormiston, is a faithful witness against the work of Rome in England, both as respects her senators and people, and therefore is worthy of support from those who adhere to the principles of the Reformation as embodied in the Scriptures. 1d. Monthly.

THIS YEAR BEING THE JUBILEE of the foundation of the Camberwell Asylum of the *Aged Pilgrims'* Friend Society. Three Special Services are being arranged for. For particulars see *Advt.*

**PROVIDENCE CHAPEL, CEURCH STREET, BRIGHTON.**—The 80th ANNIVERSARY of the Opening of this Place of Worship will be celebrated (God willing) on THURSDAY, JUNE 4th, 1885, when Mr. A. J. BAXTER (of Cavendish Place Chapel, Eastbourne) will Preach in the Afternoon, at 3; and Mr. T. BRADBURY (of Grove Chapel, Camberwell) in the Evening, at 7 o'clock. Collections will be made at the close of each service. Tea will be provided in Chapel at five o'clock—6d. each.

**A G E D P I L G R I M S ' A S Y L U M ,**  
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### JUBILEE SERVICES, JUNE, 1885.

The following Meetings have been arranged (D.V.) in connection with the Jubilee Commemoration:—

**MONDAY EVENING, June 8.**—PRAYER AND PRAISE MEETING in the Asylum Chapel, to recognise the goodness of the Lord during the fifty years' existence of this Home of the Pilgrims. WILLIAM HEATHFIELD, Esq., Senior Treasurer of the Society, will preside. To commence at 6.30.

**FRIDAY, June 12.**—THE ANNIVERSARY MEETING. Afternoon at 3, the JUBILEE SERMON will be preached in the Chapel, by MR. A. J. BAXTER, of Eastbourne. Tea at 5—Tickets 1s. each. PUBLIC MEETING at 6.30, T. M. WHITTAKER, Esq., of Blackheath, in the chair. Jubilee Report will be presented and addresses delivered by ministers and other friends.

**FRIDAY, June 19.**—CLOSING JUBILEE MEETING at Grove Chapel, Camberwell. SERMON in the Afternoon at 3.30 by MR. T. BRADBURY. Tea at 5—Tickets 9d. each. PUBLIC MEETING at 6.30. Chair to be taken by MR. T. BRADBURY. Addresses by several Ministers and Members of Committee.

The Pastor and Deacons of Grove Chapel very cordially invite the attendance of friends on this occasion.

Tickets for the Meetings can be obtained of the Asylum Committee and Secretary, and at Grove Chapel; also at the Society's Offices, 88, Finsbury Pavement, E.C.

The proceeds of the Meetings will be devoted to the Benevolent Fund in aid of the sick and infirm inmates of the Asylum.

Any further information will be gladly supplied by the Asylum Secretary, Mr. W. Jackson, 20, Marlborough Road, Upper Holloway, N.

**A G E D P I L G R I M S ' A S Y L U M ,** Hornsey Rise.—The Anniversary MEETING will be held, D.V., on FRIDAY, JULY 3. The Annual Sermon will be preached in the Chapel at 3, by REV. DR. WILKINSON, of Leamington. Tea at 5, in the Hall, Tickets, 1s.

Public Meeting at 6.30. Further particulars shortly (see bills during the month).

SALE of WORK, as usual, will be held under the management of the Ladies.

WM. JACKSON, Secretary.

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"THE FORGIVENESS OF SINS."

"THE LORD IN THE CLOUDY CHARIOT." "SAVING KNOWLEDGE."

**SERMONS** preached by the late Joseph Irons, of Grove Chapel, Cam-  
 berwell, London. Reprinted 1883-4-5. **ONE PENNY EACH**—by post 1½d.; four post  
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 act of justice, I feel bound to bear my testimony to the excellency of your remedy for corns  
 and tender feet. For years I have suffered, and walking had become a martyrdom and terror  
 to me. One application of your lotion, to my delight, took all the pain away, and after a few  
 applications walking has become a pleasure to me. You are perfectly at liberty to publish this  
 my humble testimony to all the world. Yours very sincerely, J. Wells. To Mr. Chivers,—  
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## THE RESURRECTION FEAST.

"Jesus saith unto them, Come and dine." John xxi. 12.

HE whole mission of the Saviour was a provision of mercy for Zion. No wants could have been relieved, no bounties communicated, no comforts enjoyed, had not the Father prepared the great sacrifice for His people to feed upon. The Lord Jesus declared this in His discourse concerning His flesh and blood, as the meat and drink of His believing people.

And while Sacramentalists, who know nothing of that mysterious feasting on these Divine realities, are seeking in *Transubstantiation* the fallacious substitute, His Spirit-instructed members are invariably brought to endorse the *spirituality* of His words: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." John vi. 53, 55. This is to live upon His merits. To draw all the sustenance of our grace-life and vigour from His fulness. To rely on the Father's fulfilment of every promise *in, through, and by* "Jesus only." For thus the soul is nourished by Him, as the body is by natural food.

During His life-ministry on earth, the dear Redeemer exhibited His two-fold concern for those who followed Him, by supplying their needs both graciously and providentially. His precious instructions fed their souls; His miracles their bodies. He would not allow the multitude who had continued with Him for three days to depart fasting, "lest they should faint in the way." Matt. xv. 32. And after His Resurrection how speedily His unaltered concern for His Apostles appeared, in renewing His exhibition of power over the fish of the sea, and granting to the toilers in the deep an abundance in their nets. Nor this only. For as in the days of Elijah, the fire and cake of bread duly prepared, were found by the fleeing and weary prophet ready for his reception, so did Peter, John, and the rest find, as soon as they were come to land, the "fire of coals there, and fish laid thereon, and bread." John xxi. 9.

"All things were now ready." The death of Christ had not been in vain. It had accomplished the purposes of covenant grace

It had removed the curse, and with this had departed all scarcity and barrenness. "The fatted calf" had been killed, and was to grace the Gospel table to the end of the world. The Lord's poor and needy were, as "a kingdom of priests," to feast on the appointed portions of the accepted sacrifice: and

"All at the cost of Christ."

Thus we trace a delightful connection between His previous sufferings for sin, which culminated in the impalement on Calvary's cross, and His invitation to His disciples when He had risen, to "come and dine." They had as yet to apprehend this mystery. The links in the chain of redemptive favour were too involved for them to clearly distinguish, until "Jesus was glorified" and the Spirit sent forth in His plenitude. But, like the Lord's people still, the Apostles were permitted to partake of more than they comprehended at the time. Do we affirm too much in saying this? No: for sure we are that, there are many of the quickened chosen ones who feed on the bread of life, in the holy words which now and then drop into their hearts, and to whom the blood of Christ is the very foundation of their hope, who yet fear they are strangers to that vital godliness which is the possession of all born from above. Only in Christ can they find the food they need and seek. Only from His hand can they receive what is so earnestly coveted. Only by His Own heart-applied invitation to "come and dine," can they be induced to approach with boldness the throne of grace, and its benignant King, for the blessings which to them are indispensable.

But the beauty of the simple incident on the lake of Tiberias where the death-conquering Immanuel appeared after His entombment to His Galilean fishermen, is enhanced by its agreement with that wondrous Psalm, the xxii. Beginning with His bitter cry on the accursed tree, it portrays with graphic minuteness the Father's faithfulness and holiness, and His regard for the patriarchs in their troubles, while the suffering Surety appeared to cry in vain. vers. 2-5. Yet from His conception and birth, the Father had been His one hope and confidence, vers. 9, 10. Nevertheless, in His humiliation His judgment (which must have been His personal *vindication*) being taken away, His foes treat Him as "a worm and no man," and "laugh Him to scorn." Like strong bulls of Bashan,

and as a ravening, roaring lion, in their fury they beset Him round, vers. 12, 13, and they pierce His hands and His feet, ver. 16. And if His emaciated form renders His literal bones conspicuous, how much more do those who constitute His spiritual bones "look and stare upon Him," as He is constrained to face the awful obligation entailed by His responsibility for their sins, ver. 17. His garments are parted among the soldiers, and for His raiment they cast lots, ver. 18. But in the midst of all this suffering and shame His thoughts are on His Hephzibah, His Church, and He prays for *Resurrection-deliverance*: deliverance *out of* death, not from the enduring of it, that His "darling" may be also saved from the power of the dog, vers. 19-21.

And He "was heard in that He feared," or, because of His reverence: "Thou hast heard Me from the horns of the unicorns. I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee," vers. 21, 22. A glorious change from those sorrowful strains which had hitherto burst from His lips. The third day bears witness to the Father's approbation, and He is declared to be the Son of God with power (to give eternal life to as many as the Father hath given Him) by His resurrection from the dead. Therefore He will declare the Father's name to His brethren, that the love wherewith He Himself is loved by the Father, may be also in them. John xvii. 26. So the Psalm proceeds: "Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel. For He hath not despised nor abhorred the affliction of the Afflicted; neither hath He hid His face from Him (for ever); but when He cried unto Him He heard." Then addressing the Father, He says, "My praise shall be of Thee in the great congregation (the living church): I will pay My vows before them that fear Him." vers. 23-25.

Here is the end of His toils and inconceivable woes. He has tasted Death, but spoiled it of its sting. He has presented His body and soul as an offering of a sweet-smelling savour acceptable to the Father. And now comes the Feast for His redeemed: "The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live for ever." ver. 26. The remainder of the Psalm is a record of the triumphs of His kingdom, in the glory following His humiliation: but this we must leave. "Come

and dine," is the cheering invitation of the Lord of the banquet. And to whom are the words addressed? To "the meek," and those who "seek" the Lord. These are to eat to satiety, and to praise Him: and all is "without money and without price."

Spiritual "meekness," the fruit of Heavenly discipline by the work of the Spirit, must never be confounded with creature amiability. It is an inwrought willingness to sit at the Saviour's feet and receive of His words (Deut. xxxiii. 3), as they apply to the ruined estate, and all the spiritual and temporal necessities of human nature. None but the chosen and beloved, none but the redeemed and quickened ones ever are brought to this. For them the Sacrifice was provided, and on it they must feast: for there is "no life" apart from it. John vi. 57. And in order to this, a relish for the Heavenly food and a coveting appetite must be created. And by means of spiritual convictions, temptations, afflictions and trials this is effected. Thus "the meek" become the *seeking* ones, and into the banqueting-house they must, and shall be brought, by the inward witnessing of the Spirit.

Wherever Christ is, there His people find the banqueting-house and the ready feast. On the shores of Galilee's lake, the humble fishermen found the same in company with their risen Lord. And to all who need Him, and seek Him as their All-in-all, the Saviour's invitation, "Come and dine," still applies. And the Holy Spirit shall, with the cords of a man and the bands of love, draw unto Him all whom He condescends to work in of His good pleasure, that they may "eat in plenty and be satisfied, and praise the name of the Lord Who hath dealt wondrously" with them. Nor shall any unworthiness rob them of their laid-up portion.

THE EDITOR.

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DEARLY-BOUGHT KNOWLEDGE.—It would not content Adam to know God and His creatures. His curiosity affected to know that which God never made—evil of sin, and evil of death,—which indeed himself made by desiring to know them. Now we know evil well enough, and smart with knowing it. How dear hath this lesson cost us, that in some cases it is better to be ignorant; and yet do the sons of Eve inherit this saucy appetite of their grandmother. How many souls miscarry with the presumptuous affectation of forbidden knowledge!—BR. HALL.

## WAITING AND HOPING.

*"And now, Lord, what wait I for? My hope is in Thee."*

Psalm xxxix. 7.

**T**HERE are numberless times in the believer's walk through this "wilderness" world that he would sink down in despair, were he not enabled to "look unto the hills from whence cometh (his) help," and to "wait" on the Lord, remembering in Whom his hope is fixed. "My hope is in Thee."

"The Lord of all the earth"—"the Mighty One of Jacob"—has revealed Himself in His word as "the Hope of Israel," the Helper, Sustainer, Rock and Refuge of His people. How inconceivably wonderful is the thought that the "Mighty God" should thus stoop to worms of earth such as we! "Fear not thou, worm Jacob; and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel."

Then seeing we have this blessed "hope," let us take courage day by day, and press through all the difficulties and obstacles that surround us to this beloved One—this mighty helper of His people—and "wait" upon Him, until He enables us blessedly to realise that His strength is made perfect in our weakness, and that in Him we shall be victorious over all our enemies.

The longer we pore over what we are in and of ourselves—our manifold sins and iniquities—our weakness, ignorance and utter inability to do the thing that we would, as Mr. Hart says—

"We tire and faint, and mope and mourn,  
And are but barren still."

Do not "wait" to pore over all these ills, but run to thy stronghold—"My hope is in Thee." And in the Lord's own good time He will arise for thy help, subdue thy fears, put to flight thine enemies, and give thee a blessed glimpse of thy completeness in thy blessed Surety, the Lord Jesus Christ, thy Saviour and Redeemer.

"And now, Lord, what wait I for? My hope is in Thee." We are waiting for the "moving of the waters," and power to step in. We are troubled with a cold, lukewarm frame. We remember the days that are past, when "the dew lay all night upon our branch"; and we long for a return of communion with our Beloved. But we seem to lack power; there is no earnestness in seeking Him by prayer, or in the appointed means of grace. We desire and have nothing, and we become fretful and impatient; ready to be angry with God, for not revealing Himself unto us and giving us a glimpse of "the King in His beauty." Harassed, perplexed, and weary, we at length fall down at His feet, in all our felt weakness and sin-



fulness, feeling, there we must lie and "wait" until He arises for our help.

"My hope is in Thee," "What wait I for?" For Thee to put forth Thy power, quell the tumult within, saying, "Peace, be still," to Thy tempest-tossed child. When this is done, how the scene is changed! There is truly a great calm! We wonder, adore, love and bless:—a sweet peace steals over us in thanking and praising God for His delivering grace; faith comes into lively exercise, and joy flows in under a believing view of what we possess in Christ Jesus—of His pardoning love and mercy towards us—His unfailing faithfulness and care over us. We fall down before Him in humility and love,

"And weep to the praise of the mercy we've found."

Under these blessed views our conflicts, trials and troubles by the way sink into nothing. We rejoice in the Lord Jesus Christ, with a sweet assurance that

"Through Him we shall conquer  
The mightiest foes;  
Our Captain is stronger  
Than all that oppose."

We prove that "He gives power to the faint," and "to them that have no might He increaseth strength," and we perceive how all these exercises and conflicts are overruled for our good, and how necessary the trying discipline is to keep us humble and lowly, and to lead us to prize more and more deeply that great salvation which Christ Jesus wrought out for His people.

"Now, Lord, what wait I for?" Under a deep sense of our own sinfulness, and the proneness of our minds to be drawn aside from following the Lord "fully," by things of time and sense, we "wait" on the Lord, begging Him to grant us that rich indwelling of the Holy Spirit, that we may be enabled to grow up into Him in all things, and in some measure honour and glorify Him Who loved us, and gave Himself for us—Who redeemed us by His precious blood—and Who is our only hope. "My hope is in Thee."

"O love of unexampled kind!  
Which leaves all thought so far behind;  
Where length and breadth, and depth and height  
Are lost to (our) astonished sight."

Some of the Lord's children may be ready to exclaim, "Am I one of His? If I knew for a certainty that I am, I should not be thus cast down." I will reply to you in Mr. Hart's words:

“ Those feeble desires,  
 Those wishes so weak,  
 ’Tis Jesus inspires,  
 And bids you still seek.”

Those very desires and anxieties to know if you are one of His, show there is life in the soul, and that life must have been imparted by the quickening operations of the Holy Spirit. “ You hath He quickened, who were dead in trespasses and sins.” Therefore do not be discouraged. Though the vision tarry wait for it—seek, ask, and knock until you obtain. In the Lord’s Own time—which is always the right time—He will reveal unto you the Lord Jesus Christ in His suitableness and all-sufficiency, and will give you faith and hope in Him as *your* Saviour.

I well remember the time—though it was in the year 1842—when the Lord Jesus blessed me with a little glimpse of His unfathomable love and raised me to a hope in Himself. I had been bowed down for weeks under a deep sense of my sinful, lost and perishing condition, and was at times almost distracted, fearing the Lord would not have mercy on me. I saw the Saviour was just the one to save me. I believed in His power, but doubted His willingness. I longed indeed to claim Him as my Saviour, but feared I never should. It was in hearing a sermon preached by Mr. Chamberlain that I was first raised to a “hope,” and it was when meditating upon what I had heard that it pleased God to arise and shine upon me, revealing to my wondering and adoring view the plan of salvation, and raising me to a hope that I was interested in it; that the good work was begun in me. Love to God flowed into my soul, with faith in Him that He would carry on and perform His work in me unto the end. With trembling joy I exclaimed, “Abba, Father”—fearing to presume, yet feeling assured God *was* my Father, and that He would complete in me the teachings of His Holy Spirit, and in His Own good time reveal to me the Lord Jesus Christ as *my* Saviour.

And blessed be His name, He so favoured me with the indwelling of the Spirit, that He kept me panting after this blessed revelation until He granted me the desires of my heart, in giving me—under another sermon of Mr. Chamberlain’s—a blessed view of the righteousness which the Lord Jesus Christ wrought out for His children as imputed to me, so that I was enabled to realise the great desire of my heart, and to rejoice in Him as *my* Saviour.

“ Sinners can say,  
 And none but they,  
 How precious is the Saviour.”

None but they who are taught by the Holy Spirit can understand the deep mysteries of the kingdom of God—the utter

nothingness of the sinner, and the completeness of Christ's salvation—the necessity there is to be brought to the feet of Christ Jesus under a sense of sin and guilt; renouncing all our good works, our prayers, our desires, all that belongs to us—utterly helpless, begging Him to have mercy on us and save us, or we feel we must for ever perish.

There is a deep mystery in the teachings of the Spirit known only to the children of God. "The secret of the Lord is with them that fear Him."

May we who have been favoured with these teachings be led earnestly to contend for the faith, and be enabled by our walk and conversation to testify of the blessed truths of the gospel, as humble and lowly followers of the Lord Jesus Christ.

*Cambs.*

*IOTA.*

"IS ALL WELL?"

2 Kings v. 21.

Come, saints, your noblest powers  
employ;

Let songs of triumph swell;  
Let hearts and voices sweetly cry,  
"Through Jesus, "All is well!"

Jesus, our matchless Saviour died  
To save our souls from hell;  
And now He keeps us near His side  
To prove that "all is well."

O how His love refreshed the heart  
When crushing sorrows fell;  
But while we felt their bitter smart  
He whispered, "All is well!"

In every scene of human woe,  
Let sweetest accents tell  
That broken hearts to Christ may go,  
And find that "all is well!"

Then in that land where Jesus reigns;  
Where saints and angels dwell;  
We'll sing in clearer, sweeter strains,  
"Through Jesus, "All is well!"


*R. J. S.*

THE PERILS OF LUST.—Sin is no less crafty than Satan himself; give him but room in the eye, and he will soon be possessed of body and soul. The Israelites first saw the faces of the Moabites and Midianites; then they grew to like their presence; from thence to take pleasure in their feasts; from their boards they are drawn to their beds, from their beds to their idols; and now they are joined to Baal-peor, and separated from God. Bodily fornication is the way to spiritual. If we have made idols of flesh, it is just to be given up to idols of wood and stone. If we have not grace to resist the beginnings of sin, where shall we stay? If our feet slip into the mouth of hell, it is a miracle to stop ere we come to the bottom.—BP. HALL.

## KNOWLEDGE.

*"And I will give them a heart to know Me, that I am the LORD."*

—Jeremiah xxiv. 7.

 OUR God gives to all His children a heart to know Him, and the knowledge to enjoy Him. This heart-felt knowledge of Him is an evidence of spiritual life. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent" (John xvii. 3). Mutual agreement in spiritual knowledge is a special privilege of the given ones, as they sit at the feet of their Master in willing subjection to His word.

Here they discover that oneness of heart—harmony of thought—blending of judgment—agreement of mind, existing among the living members of our Lord's body. They worship and adore one Father—reverence and obey one Christ—honour and esteem one Spirit—possess the one faith in Christ for salvation—the one hope of glory—the one baptism of the Spirit which gives them the right to sit at their Lord's board and partake of His spiritual dainties.

We have seen that our God has made ample provision for the spiritual education of His people. We will now notice their oneness of mind in the knowledge communicated to them.

I. THE PATRIARCH JOB. He was a just man, yet, as a sensible sinner, he was concerned about his justification before God. As a sensitive saint he was not indifferent to his standing before men. Replying to a shortsighted friend, he says, "I know it is so of a truth, but how shall man be just with God?" (Job ix. 1). He expressed his conviction that He could not be justified on the ground of anything in himself. He knew it must be through a Daysman—an Umpire—One Who could argue. When favoured with a gracious view of his glorious Go-Between he could say, "I know that I shall be justified" (Job xiii. 13). This was his confidence in the face of accusations the most aggravating. He was not ignorant of God's righteousness, neither did he attempt to establish his own righteousness for justification before God. In the midst of the endurance of an excruciating experience, from his believing heart he cried, "I know that my Redeemer liveth" (Job xix. 25). Particular redemption was an article of Job's creed. Personal redemption was the secret of his confidence. He knew his Kinsman witnessed for him in the high places, and recorded, for all His redeemed, the perfection of His obedience—the sufficiency of His sufferings—and the efficacy of His blood. When brought into closer intimacy with Him he exclaimed with humble assurance, "I know that Thou canst do everything" (Job xlii. 2).

And he was right willing for Him to do everything—from sin to save him—in danger to defend him—from distress to deliver him—in safety to keep him—to glory to bring him.

II. THE PSALMIST DAVID. His acquaintance with eternal verities was from the Father, through the Word, by the Spirit (2 Sam. xxiii. 2, 3). With adoring wonder he confessed, "I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased, that did He in heaven and in the earth, and in the seas, and in all deep places" (Psalm cxxxv. 5, 6). He knew that the LORD was great in power, having experienced many proofs of it in gracious restorations from falls to favour. He knew that Christ in covenant was all his salvation and desire. He knew that the Spirit alone could lead him into the land of uprightness. (Psa. cxliii. 10). He knew that Sovereign Grace wrote his name in life's fair book before all worlds—that Sovereign Love redeemed him from every earthly evil, and, that Sovereign Compassion succoured him in seas of sorrow, and in all deep places of spiritual conflict. These proofs of JEHOVAH'S greatness compelled him to declare, in full assurance of faith, "I know that the LORD will maintain the cause of the afflicted and the right of the poor" (Psalm cxl. 12). The Righteous Advocate with the Father pleads and prevails for the members of His mystical body who are oppressed by the world, the flesh, and the devil. Not simply as a Pleader does He prevail; but, as a gracious King, exercising judicial functions pertaining alone to sovereignty. This experience bowed David's heart in willing obedience to divine discipline. He said, "I know, O LORD, that Thy judgments are right, and that Thou in faithfulness hast afflicted me" (Psalm cxix. 75). God's doings are just—His corrections kind.

III. THE ROYAL SOLOMON knew that spiritual knowledge and the thirst for it are from God alone. His knowledge was not the fruit of natural acquisition. God commanded, "Ask what I shall give thee" (1 Kings iii. 5). He asked knowledge. God gave it. In natural things Solomon's knowledge was varied and vast (1 Kings iv. 29-34), yet in all he found vanity and vexation of spirit. Earthly possessions may be sweet, but they betray a bitterness reluctantly acknowledged by the possessor thereof. Look at Solomon's estimate of them, as uttered by divine inspiration: "I know that there is no good in them" (Eccles. iii. 12). This is in perfect harmony with the knowledge of all those taught by the Holy Ghost to estimate earthly things according to the Scriptures. The best of men in themselves are sinful, deceitful, vain, and corrupt. The fairest of earth's productions are temporal—changing—perishing. The most pleasant of this world's enjoyments are

empty—fleeting—deceptive. All real happiness, good doing, profitable eating and drinking, are God's gifts, and came solely from His hand. (Eccles. ii. 24). The knowledge of this caused Solomon to search for things real, substantial and permanent. These he found in his God and in Him alone. See Eccles. iii. 14, "I know that whatsoever God doeth it shall be for ever." His purpose is immutable—His power invincible—His righteousness everlasting—His work perfect, honourable and glorious. Thus taught, Solomon might well say, "I know that it shall be well with them that fear God" (Eccles. viii. 12). These are well saved and well secured.

IV. THE APOSTLE PAUL. His spiritual education led him to treat everything apart from Christ as sin. Mark well his judgment of self: "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. vii. 18). He knew the thoughts of his heart were only and always evil (Gen. vi. 5). He loathed self in every phase and feature. Natural life to him was spiritual death—the carnal mind enmity against God—and the due desert of his best doings, damnation. The revelation of Christ in his heart caused him to renounce all things savouring of self as dross. He says, "I count all things but loss for the excellency of THE KNOWLEDGE OF CHRIST JESUS MY LORD" (Phil. iii. 8). Position, propriety and piety, as pertaining to the flesh, must all go to the dogs when the perfections of our blessed Saviour are revealed. The knowledge of Christ in His suretyship sufferings, will cause the spiritual believer to treat his best doings, however excellent they may appear before men, as so much dog's meat, and cast them from him as filth most foul. Paul delighted in new discoveries of Christ, and in following on to know Him, as indeed do all who have seen His beauty—enjoyed His company—experienced His salvation—and felt His power. Personal acquaintance—close companionship—and mutual communion, caused the faithful apostle, in the midst of abounding faithlessness, to declare with unwavering confidence, "I know whom I have believed" (2 Tim. i. 12). Precious assurance with martyrdom in view!

V. THE APOSTLE PETER, in writing to those who had obtained, by God's allotment, like precious faith with him, prays, "Grace and peace be multiplied unto you, through THE KNOWLEDGE OF GOD, AND OF JESUS OUR LORD" (2 Peter i. 2). Now grace in its Fountain, which is God, can never be increased or multiplied; but, in its streams, flowing to all interested therein, it is both increased and multiplied. The more we experience of its preciousness the more we crave for increasing supplies. These can only be through "THE KNOWLEDGE OF GOD, AND OF JESUS OUR LORD." What would grace be to us, if we were ignorant of the God of all grace? Nothing

at all. JEHOVAH, as known by the teaching of the Spirit in His covenant relationship to us, as our God and Father, encourages us to seek for more grace—abounding grace—exceeding grace. As we seek for increasing supplies of restoring, upholding, confirming, establishing grace, now and again, we meet with gracious answers, and we glory that the gift of every spiritual blessing is by divine power “through THE KNOWLEDGE OF HIM Who hath called us to glory and virtue” (2 Peter i. 3). O what gracious liberality! We are saved for nothing—forgiven for nothing—justified for nothing—preserved for nothing—provided for nothing—glorified for nothing. The Father’s gracious gifts in Christ Jesus must make us neither barren nor unfruitful in THE KNOWLEDGE OF OUR LORD JESUS CHRIST (2 Peter i. 8); but work in us obedience to the command, “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter iii. 18).

VI. THE BELOVED JOHN learned from the gracious lips of His Master the repeated promise, that the Holy Ghost would teach God’s people all things and guide them into all truth (John xiv. 26; xvi. 13). Blessed with this teaching he was qualified to declare what he knew of Christ and His great salvation. To those in spiritual oneness with Him, he could say with confidence, “Ye have an unction from the Holy One, and YE KNOW ALL THINGS” (1 John ii. 20). This knowledge is from the Anointed Head—the Christ of God, and none are christians indeed but those who possess it. These scholars know all things. Not in the widest sense of the word, for then they must be omniscient. They are taught all essential things—all things necessary to salvation. If not, JEHOVAH’S purpose would be frustrated—His promises broken—His power questioned—and Himself unworthy of trust. But, blessed be His name, I know He is faithful. By His word and Spirit He has instructed me—enlightened me—refreshed me—strengthened me—confirmed me. “Who teacheth like Him?” John delighted in the company of those who enjoyed the sweets of divine communion. He loved to hold intercourse with kindred spirits. Notice his confession: “Hereby KNOW WE that we dwell in Him, and He in us, because He hath given us of His Spirit” (1 John iv. 13). This may be ground too high for many of God’s little ones, yet these are not despised nor neglected. John joins with those who are little of stature: “WE KNOW that we have passed from death unto life, because we love the brethren” (1 John iv. 13).

VII. ALL SAINTS (Eph. iii. 18). These disagree not in their knowledge of divine realities. They all bear witness to the convicting and condemning power of God’s holy law. See Rom. iii. 19, “Now WE KNOW that what things soever the law saith, it saith

to them that are under the law; that every mouth may be stopped, and all the world become guilty before God." "By the law is the knowledge of sin," and by its searching power the quickened elect are taught to loathe themselves. Whatsoever good thing God does by them, self-praise they know not. Whatsoever evil attends them, they blame not God. In all things they are led to see the beneficent love of their all-wise Father. Turn to Rom. viii. 28: "And WE KNOW that all things work together for good to them that love God: to them who are the called according to His purpose." Sin will distress them; but with its burden they will be drawn to the throne. The flesh will annoy them; but dragged to the altar it must be for sacrifice. The world will oppose; but by the Word it will be overcome. Satan will assault; but the God of peace will bruise him under the feet of His poor and needy ones shortly (Rom. xvi. 20; Isaiah xxvi. 6). With this experience of evil and good, working together for the Father's glory, Christ's exaltation, the Spirit's honour, and the Church's good, it is sweet to anticipate the unmingled pleasures of our many-mansioned home. "FOR WE KNOW, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1). What a blessed knowledge! This is a sweet and solemn persuasion, by the Spirit of Christ, that when we have done with sin, suffering, and sorrow we shall be indulged with a glorious welcome in the old house at home by our glorified brethren and sisters who knew the Lord before us, and most of all by the Lord Himself. Hope of this joy compels me to sing—

"My soul anticipates the day,  
Would stretch her wings and soar away,  
To aid the song, a palm to bear,  
And bow—the chief of sinners—there."

Blessed with communications from the treasures of all heavenly wisdom and knowledge (Col. ii. 3), we long for others to share our joy. Paul prayed that the Ephesian saints might "KNOW the love of Christ which passeth knowledge" (Eph. iii. 19). This KNOWLEDGE inflates not with spiritual pride; but keeps the possessor humbly seeking for further instruction, saying, "That which I see not, teach Thou me" (Job xxxiv. 32). Paul, with his vast knowledge of eternal verities, humbly acknowledged his shortsightedness: "Now I KNOW in part; but then shall I KNOW even as also I am known" (1 Cor. xiii. 12).

Words of warning are given which cannot be lost upon God's elect. To certain characters God says, "Thy wisdom and thy KNOWLEDGE it hath caused thee to turn away" (Isaiah xlvii. 10), while



these words of loving correction stop our mouths from all vain boasting: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of Him" (1 Cor. viii. 2, 3).

"O, precious Christ! I long to know  
And trust Thee more and more:  
Fain would I part with all below,  
Thy glories to explore.  
Thanks to Thy name for what I know  
By sitting at Thy feet;  
Go on to teach me, till I go  
Where knowledge is complete."

Camberwell.

THOMAS BRADBURY.

### EXPOSITION OF PSALM CXIX.\*

AS ILLUSTRATIVE OF

### THE CHARACTER AND EXERCISES OF CHRISTIAN EXPERIENCE.

(Communicated).

PART 1ST. VERSE 1.

*"Blessed are the undefiled in the way, who walk in the law of the Lord."*



HIS most interesting and instructive psalm, like the Psalter itself, opens with a beatitude for our comfort and encouragement, directing us immediately to true happiness—which all mankind in different ways are seeking and enquiring after. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper." Psalm i. 1-3.

All would secure themselves from the incursions of misery, but all do not consider that misery is the offspring of sin, from which therefore it is necessary to be delivered and preserved, in order to become happy or "blessed." The "undefiled" character described in this verse marks in an evangelical sense, "an Israelite indeed, in whom is no guile," John i. 47. Not one who is without sin. But one who can say, "That which I do I allow not," as his "way" is, so is his walk—"in the law of the Lord." He is "strengthened in the Lord, and he walks up and down in His

[\*The full beauty of this Psalm is seen only in Jesus Christ, the Lawfulfiller. Nevertheless it has a precious subordinate reference to the believer in *Him*, and is so treated in this article. THE EDITOR.]

same," his ears hearing a word behind him, saying, "This is the way, walk ye in it," when he is "turning to the right hand or to the left." And if the pardon of sin, imputation of righteousness, the communion of saints, and a sense of acceptance with God,—if protection in providence and grace, and, finally and for ever, the beatific vision, are the sealed privileges of His upright people, then here can be no doubt that "Blessed are the undefiled in the way." And if temporal prosperity, spiritual renovation and fruitfulness, increasing illumination, intercourse with the Saviour, peace within, and—through eternity—a right to the tree of life, are privileges of incalculable value; then surely "the walk in the law of the Lord" is in "the path of pleasantness and peace." "Truly," indeed may we say, "God is good to Israel, even to such as are of a clean heart."

But let each of us ask, What is the "way" of my heart with God? Is it always an "undefiled way?" Is "iniquity never regarded in the heart?" Is all that God hates habitually lamented, abhorred, forsaken? "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Again, what is my "walk?" Is it from the living principle of union with Christ? This is the direct, the only source of spiritual life. We are first quickened in Him; then we walk in Him and after Him. Oh that this my walk may be steady, consistent, advancing. Oh that I may be ever listening to my Father's voice: "I am the Almighty God, walk before Me, and be thou perfect."—Genesis xvii. 1.

Is there not enough of defilement in the most "undefiled way," and enough inconsistency in the most consistent "walk," to endear to us the gracious declaration of the Gospel: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous?"

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#### VERSE 2.

*Blessed are they that keep His testimonies, and that seek Him with the whole heart."*

The "testimony," in the singular number, usually denotes the whole canon of the inspired writings—the revelation of the will of God to mankind—the standard of their faith. "Testimonies" appear chiefly to mark the preceptive part of Scripture, that part in which this man of God always found his spiritual delight and perfect freedom. Mark his language: "I have rejoiced in the way Thy testimonies, as much as in all riches. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." Not, however, that this blessedness belongs to the mere

outward act of obedience, but rather to that practical habit of mind which seeks to know the will of God, in order to *keep* it. This habit is under the influence of the promise of God: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. xxxvi. 27.) And in thus "keeping the testimonies of God," the believer maintains the character of one that "seeks Him with the whole heart."

Oh! how many seek, and seek in vain, for no other reason than because they do not "seek Him with the whole heart!" The worldling's heart is divided; now shall he be found faulty. The professor "with his mouth shews much love; but his heart goeth after his covetousness." The backslider "hath not turned unto Me with his whole heart, but feignedly, saith the Lord," Jer. iii. 10.

The faithful, upright believer alone brings his heart, his whole heart, to the Lord. "When Thou saidst, 'Seek ye My face,' my heart said unto Thee, 'Thy face, Lord, will I seek.'" For he only has found an Object that attracts and fills his whole heart, and, if he had a thousand hearts, would attract and fill them all. He has found his way to God by faith in Jesus. In that way he continues to "seek." His whole heart is engaged to know and love more and more. Here alone the blessing is enjoyed, and the promise made good: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

But let me not shrink from the question, Do I "keep His testimonies" from constraint or from love? Surely, when I consider my own natural aversion and enmity to the law of God, and the danger of self-deception in the external service of the Lord, I have much need to pray: "Incline my heart to Thy testimonies; give me understanding; save me, and I shall keep Thy testimonies!" And if they are blessed who seek the Lord "with their whole heart," how am I seeking Him? Alas! with how much distraction; with how little heart-work! Oh! let me "seek His strength," in order to "seek His face." Lord, search, teach, incline, and uphold me. Help me to plead Thy gracious promise: "I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." Jer. xxiv. 7.

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#### VERSE 3.

*"They also do no iniquity; they walk in His ways."*

This was not their character from their birth. Once they were doing nothing but iniquity. It was without mixture, without

cessation from the fountain-head. Every imagination of the thoughts of the heart is evil—only evil continually. And this “God saw,” before Whom “all things are naked and open,” Who searcheth the heart, and therefore cannot be mistaken. But lest we should conceive this to be the picture of some generation of so peculiarly aggravated a character, that the awful demonstration of His wrath could be no longer restrained, this testimony is repeated by the same Omniscient Judge immediately subsequent to the flood (Genesis viii. 21), and confirmed by Him in many express declarations, Jer. xvii. 9, 10: and Matt. xv. 19.

Now it is written of them: “They also do no iniquity.” Once, they walked even as others, in the way of their own hearts—“enemies to God by wicked works.” Now “they walk in His ways.” They are “new creatures in Christ; old things are passed away; behold, all things are become new.” 2 Cor. v. 17. This is their highly privileged state. “Sin shall not have dominion over them; for they are not under the law, but under grace.” They are “born of God, and they cannot commit sin, for their seed remaineth in them; and they cannot sin, because they are born of God.” 1 John iii. 9. Their hatred and resistance of sin are therefore now as instinctive as was their former enmity and opposition to God. Not indeed that the people of God are as the saints “made perfect,” who “do no iniquity.” This is a dream of perfection—unscriptural and self-deluding. The unceasing advocacy of their Heavenly Friend evidently supposes the indwelling power of sin to the termination of our earthly pilgrimage. The supplication also in the prayer of our Lord teaches them to ask for daily pardon, and deliverance from “temptation, as for daily bread.” Yes, to our shame be it spoken, we are sinners still: yet, praise be to God! not “walking after the course,” not “fulfilling the desires,” of sin. The acting of sin is now like the motion of a stone upward, violent and unnatural. If it is not cast out, it is dethroned. We are not, as before, its “willing people,” but its reluctant, struggling captives. It is not “the day of its power.” And here lies the holy liberty of the Gospel; not as some have feigned—a liberty to “continue in sin, that grace may abound,” but a deliverance from the guilt and condemnation of “abhorred, resisted, yet still indwelling sin.” When our better will hath cast it off, when we can say in the sight of a heart-searching God, “What we hate, that do we”—the responsibility is not ours: “It is not we that do it, but sin, that dwelleth in us” Rom. vii. 15, 20. Still let us enquire, Is the promise of deliverance from sin sweet to us? and does our successful resistance in the spiritual conflict realise the earnest of its complete fulfilment?

Blessed Jesus! what do we owe to Thy cross? for the present

redemption from its guilt and curse, and much more for the blissful prospect of the glorified state, when this hated guest shall be an inmate no more! (Rev. xxi. 27). O let us *receive* the very print of Thy death into our souls in the daily crucifixion of sin. Rom. vi. 6. Let us know the "power of Thy resurrection" in a habitual "walk in newness of life."

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VERSE 4.

*"Thou hast commanded us to keep Thy precepts diligently."*

We have seen the character of the man of God. Let us mark the authority of God, "*commanding*" him to a "*diligent*" obedience. The very sight of the "command" is enough for him. He obeys for the "command's" sake, however contrary it may be to his own will. But has he any reason to complain of the yoke? Even under the dispensation which "*gendereth unto bondage*," most encouraging were the obligations to obedience—"that it may be well with them, and with their children for ever" (Deut. v. 29.)

Much more, then, we, under a dispensation of love, can never want a motive for obedience! Let the daily mercies of Providence stir up the question, "What shall I render unto the Lord?" Let the far richer mercies of grace produce "a living sacrifice" to be "presented to the Lord." Romans xii. 1. "Let the love of Christ constrain us," 2 Cor. v. 14. Let the recollection of the "price with which we are bought" remind us of the Lord's property in us, and of our obligations to "glorify Him in our body, and in our spirit, which are His" (1 Cor. vi. 19, 20). Let us only "behold the Lamb of God;" let us hear His wrestling supplications, His deserted cry, His expiring agonies—the price of our redemption, and then let us ask ourselves: Can we want a motive?

But what is the scriptural character of evangelical obedience? It is the work of the Spirit, enabling us to "obey the truth." 1 Peter i. 22. It is the end of the purpose of God Who "hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love," Eph. i. 4. "It is the only satisfactory test of our profession," Matt. xii. 33; John xiv. 15, 21.

Then let me begin my morning with the enquiry, "Lord, what wilt Thou have me to do?" "Teach me Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy name" (Psa. lxxxvi. 11.) Let me trade with all my "talents" for Thee: ever watchful, that I may be employed in Thy work; setting a guard upon my thoughts, my lips, my tempers, my pursuits, that nothing may hinder, but rather that everything may help me in

ping thy precepts diligently." But why do I ever find "the  
pts" to be *grievous*? Is it not that some indolence is  
ged, or some "iniquity regarded in my heart," or some  
ple of unfaithfulness divides my service with two masters,  
I ought to be "following the Lord fully?" Oh! for the  
of "simplicity and godly sincerity" in the "precepts" of God.  
! for that warm and constant love which is the main-spring of  
ted diligence in the service of God. Oh! for a larger supply  
at "wisdom which is from above," and which is "without par-  
y and without hypocrisy!" (James iii. 17.)

ABDIEL.\*

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"IT IS FINISHED!"

"finished!" hark! the cry  
beneath the darkened sky;  
died on Calvary.

"It is finished!"

"finished!" Christ hath died,  
a law hath magnified,  
e met and satisfied.

"It is finished!"

my soul in awe profound  
is substitution ground—  
y sin can ne'er be found,

"It is finished!"

itby, February 25th.

Now, thy peace with God is made;  
Thy tremendous debt is paid;  
His elect *for ever* saved.

"It is finished!"

"It is finished!" swells the song;  
Sweet the cadence flows along;  
Ransomed souls the notes prolong.

"It is finished!"

"It is finished!" On His throne  
Jesus gathers all His own;  
Each receives a glory crown,

"It is finished!"

M. L. SYKES.

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PERSONAL LETTERS TO THE EDITOR.

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TRIBULATION AND CONSOLATION.

Lamberhurst, 18th April, 1885.

DEAR servant of the Lord Jesus Christ, whose path you en-  
deavour to walk in; as He said, "I am the way, walk ye  
in it;" seeking by the Lord's help to comfort all God's  
people who are in distress, pain or sorrow. Knowing that  
I have a sympathetic feeling for all such as are cast down and  
not what to do, I think you would, if you have not already  
so, like to hear a little more of our kind friend and pastor,  
Winslow, for his trials have been and are very great, and the  
one the greatest of all—the loss, or rather departure, of his  
son, aged 34 years. He died on the morning of the last  
March, and was buried on Good Friday, in Wadhurst Church-

This seemed a crushing blow to his dear father, as he—I  
re—clung to the hope that the Lord would yet appear for him

\*A servant of God, or, a cloud of God's store.

in answer to prayer : for many were the earnest prayers offered for his restoration, etc. And though the Lord so kindly brought his dear mother to see that that was not the way the Lord intended to answer our prayers, and brought her at last to feel that he was safe in the Lord's hands, and to resign him, saying, "Thy will be done," the end, now it has come, is evidently—as far as outward appearance goes—more than she can bear in her weak and worn condition, through toil, fatigue, anxiety and suffering; and fears are that—unless the Lord Who has so kindly and mercifully supported so long, still gives her strength equal to her trial—she will seriously suffer in body as well as in mind. The family are very affectionately united; consequently this has been a sad time with them; one not easily to be forgotten, and many cries have gone up to the Lord, pleading that this distressing case might, in the Lord's hands, prove the sanctification of every one interested in it.

I would here say that I have one letter from Mrs. Winslow, written in November of last year. I feel I can't withhold it from you, though it must be a copy which I will enclose with this. I can't part with the original. I feel sure many parents would be interested in the reading of it; for it seems to me to be somewhat of a key to the prayers of a truly gracious woman for something like 35 years. And it may be that there are others travelling in a similar path who might read it, and gather some comfort from it.

Now I return to our kind friend and pastor, and I feel sure you know something of his past trials, providentially, but far from all. It's true there could scarcely be found a congregation more affectionately united to him and to each other, but to support him is quite impossible, nearly all being those who earn their bread by the sweat of their brow, in these hard and dull times in trade, &c. Consequently he (Mr. W.) has struggled by working hard with his hands to keep—as we say—his head above the water; and yet he seems again and again plunged beneath its waves. It may be, perhaps, that few have had opportunity to witness this more than myself. Now probably you know that before entering the ministry he was in business, in the smithing line. Some two years, or thereabout since, a portable forge was for sale. It entered his mind that he could with that greatly help to increase his income, and to a certain extent support himself. He bought it; and a few friends gave him their work. Now, things began to brighten, and he was hopeful; and having some knowledge of the trade myself, I felt sure he would succeed in that his old and favourite line of business, so that his mourning would soon be turned into praise. But it seemed that the Lord had deep work for him, and he must be kept low at His feet, crying in distress and pleading His help.

No skipping upon the mountains, his work lies in the valley. For he had not long commenced in this fresh business when his son (now dead) through ill health gave up his employment, which was that of a commercial traveller, and came home to his parents, bringing his wife with him. Thus there was the expense of two extra to support for many months, so that the expenditure rather exceeded the income, though now working hard at the anvil. His son was not insensible to this; therefore he was anxious to return again to his situation. But his health would not permit him to continue it many weeks; consequently he came again to his parents, and it was soon after seen that too much pressure on the brain had caused it to be giving way; which continued to get worse, until at last the Lord took him from this life of sin and suffering.

Every possible means were used with prayer to the Lord to bless them, and I scarcely need tell you, because you will be sure before I tell you, that the last sixteen months' trial has been a very expensive time, a time of great distress; so that after all his labours as a smith, he stands now in a worse condition than before he commenced it, besides the sufferings and anguish of mind, &c.; but under it all he seems sweetly and passively lying in the Lord's hands. No murmuring to be heard. It seems hard that he should groan under the weight of his burden,—his providential one—if a way could be found for easing him of it. These are anxious thoughts among his friends and congregation, though only a few are in a position to offer more than their prayers; and yet there might be some at a distance who have the means, and if they knew his case, and the Lord touched their hearts with a sympathetic feeling for him, they would gladly help him, as giving to the Lord. Such are to have their reward, and our pastor would have cause to bless and praise the Lord for His goodness. May I ask your prayers for him, for who can tell but the Lord might hear and answer. I think I have clearly told you all that's needful to know, and I don't think dear Mr. W. will scold me if he discovers I have written to you, for I think no one is so much on his mind as yourself, and he many times expressed a wish that you could have been here to have spoken at the grave. I hope I have not tired you. Pray pardon me, and may the Lord still be continually with you, strengthening and supporting you in your arduous work. So prays,

Yours unworthily, ALFRED LOOKER.

Wadhurst, November, 1884.

Dear Friend,—Please accept my warmest thanks for your kind letter of sympathy in this our heavy affliction. It is indeed such a trial as I never expected would befall me; if I had, I should have



said it was one that I could not bear. He has been a child of many prayers—if I have ever prayed at all. I had drawn my plans and marked out the way for the Lord to answer those prayers on behalf of my child; but am now brought to see that the Lord's way is not my way. My way was to see him made useful in things of God, and in the house of God on earth. In fact, I thought he would shine as one of the Lord's favoured ones, and be made useful to others; and for months in the early part of this affliction I felt that he must be restored for my prayers to be answered for if my prayers were not answered, on his behalf, I must re-become an infidel. I should be ashamed of my hope; and he said, Oh, what will become of Thy great name, Lord, if it's made manifest that he is a child of Thine; after I have told my family and others that I felt sure he was one of the Lord's children and that if I did not live to see that made plain, some of them would love all my children alike, but have always had a peculiar feeling towards him, as I took him as a special gift from the Lord.

I have no doubt told you that I lost my two first babies, which was a sad trial to me at that time. I felt I could not give up the second one up, but those words came to me while he was ill: "I will call his name Joseph, and said, the Lord shall give me another son." And as he had not been registered, we had him named Joseph, and I felt sure I should have another son, and that he would not die in infancy; but I did not feel he would be given in anger, but in love, and a child of promise—and I found the name Nathaniel signified the gift of God. Not till then did I tell my husband my feelings in the matter, for I thought I would watch the Lord's hand; so we agreed to have his name Nathaniel. And you will be assured of what my feelings were, and how prayerfully I watched over him in childhood and youth; and as he grew up in the service of the Lord I thought how sweetly my prayers were answered. When he was about twenty years old I began to think my prayers had been answered too early, for my faith had not been tried, but put in the fire, so that perhaps after all it was only a natural faith. But I had not many years to wait before I saw him drawn away from the things of God, but not to despise them by any means. I believe he tried to serve two masters; for he tried to find pleasure in worldly amusements. Then came the trial of my faith; yet I always felt sure the Lord would bring his wandering child back again to the fold, and I should rejoice over him.

So you will understand a little how I felt to see this affliction coming on him. Nor could I reconcile the Lord's dealings, nor how my prayers could be answered, unless he were restored and able to tell us more respecting his eternal safety. But it has been

shown me since he has been laid up, that his safety did not depend upon what he might say, but upon what the Lord had done; and that the Lord's work was such a finished work, that he (my child) was as safe in the Lord's hands as he would be if he could tell it all out to us. I have at all times felt that

"The raging waves and surging sea  
Bear not a breath of wrath to me,"

nor to him; that this sad affliction is not sent in anger: for the Lord has from the affliction taken the curse and all the storm of wrath due to sin has been spent on the Lord Jesus Christ. And as he has been able to tell us of two very special visits of the Lord's favour toward him before his mind was gone, I must agree with dear Toplady, when he said:

"As sure as the earnest is given,  
More happy, but not more secure  
The glorified spirits in heaven."

And another poet says:

"Did Jesus once upon me shine?  
Then Jesus is for ever mine."

So that I ought to be able to trust the Lord with this dark cloud of affliction between; "for He maketh the clouds His pavilion." Sometimes my faith seems to give way, and I think, What, if after all my faith has only been a natural faith with natural prayers. Then again, I know he was often on his knees begging the Lord to have mercy on him, until his mind was too far gone. And yourself and others have been engaged in prayer on his behalf, and even some that have never seen him. That must be of the Lord. So that I feel if the Lord meant to destroy him, he would not at this time show us such things as these. And though I feel it such hard work to give him up; yet at times I have been able to say, Lord,

"If Thou should'st call me to resign  
What most I prize, it ne'er was mine!  
I only yield Thee what was Thine,"

But to spell out the other four little words,

"Thy will be done,"

letter by letter, takes a long time. Four little words easy to say; but can any words convey the feeling that goes before them? I often think how many times I have asked the Lord to bring about a happy change and a happy deliverance in his domestic life; but little did I think this would be the way the Lord would take to do it. Still I know that even now the Lord could raise him up again, if it were His will. Not that I have ever really felt that He would, but I have hoped

against hope and felt so glad to hear yourself and others pray for his restoration, and I have felt and thought; Who can tell? but could get no further. In my right mind, I wait for the Lord to do that which will be best for him; for my selfish kindness would be to keep him here below. But I little thought this would be the way the Lord would lead me when I believe He gave me the promise that in due season I should reap if I fainted not. I have been expecting to have a rich harvest on this earth.

But I must now close this, and beg you will excuse this ill-connected scrawl. Trusting you will still have a spirit of prayer on behalf of our dear afflicted one.

I am, yours truly, H. WINSLOW.

To Mr. A. Looker.

AN AGED VILLAGE PASTOR.

Hawkhurst.

Dear Sir,—I have enclosed stamps for the *Gospel Advocates*. They contain genuine, rich, experimental truth; not saying a confederacy with them that say a confederacy; nor uniting Christ with Belial, nor darkness with light, nor he that believeth with an infidel. The *Gospel Advocate* gives no uncertain sound. It has not gods many, nor lords many. It has but one God and one Lord—the Son of the Father in truth and love, Who is above all, through all, and in all His believing people. It recognises no church but that which the Saviour purchased with His Own most precious blood: chosen in Him, redeemed by Him, sanctified through Him, made clean by the Word spoken by Him to them, producing that faith which purifies the heart and works by love; sought out and searched out, brought to a willing obedience in the day of His power, when He manifests Himself unto them, as He does not unto the world. Having implanted His fear in their hearts, He, in due time show them His covenant, which is ordered in all things and sure; seals them with the Holy Spirit of promise, by which they draw near unto the Father through Him; then, having free admission into the holiest of holies, and casting anchor within the veil, whither Himself the great Forerunner hath entered, making intercession for them, and accepting their sacrifice of praise and thanksgiving upon His holy altar. What an unspeakable favour, to be a son of God; and in consequence of being a son to have the Spirit of the only-begotten Son of God sent into our hearts, whereby we are enabled to realize the Mighty God of Jacob as our Father; having been brought out of the pit, where there is no water, by the blood of His covenant; raised from the dust of death and the dunghill of pollution, filth and uncleanness, and washed, supplied, clothed, adorned, enriched, and brought to sit in heavenly

places in Christ Jesus; made kings and priests unto God, so that we shall reign with Him for evermore; heirs of God and joint-heirs with Christ. We do not wonder at the Psalmist exclaiming, in the 104th Psalm: "Bless the Lord, O my soul!" "O Lord, my God, Thou art become exceeding glorious; Thou art very great, Thou art clothed with majesty and honour, Who coverest Thyself with light as with a garment."

We unite in true Christian love and best wishes.

Yours in Christian bonds,

C. H.

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ENGLAND'S PROSPECTS.

Lee, April 16th, 1885.

Dear Mr. Baxter,—I notice in the April number of the *Gospel Advocate*, that both you and your correspondents are exercised (and very naturally so) as to the present and future prospects of our country.

I am afraid that it is "a gloomy outlook." The time is coming (and I may say has arrived) when those who are on the Lord's side should come out and declare themselves. If possible, minor differences should be sunk—I do not say at the expense of truth—in order to show a bold front to Popery, Infidelity, and the desire among so-called Protestants, who number among their ranks Non-conformist and Church-of-England ministers, to open museums, picture-galleries, &c., on the Lord's day. I am not quite certain that the working men want it, but I am sure that it would not be for their good, either morally or physically.

It would be superfluous in the *Gospel Advocate* to argue upon the Divine appointment of the Lord's day, and thereby shew the authority for its observance. I remember some time before the death of Mr. Mark Lemon (one of the contributors of *Punch*), who was always advocating the opening of the British Museum on Sundays, a petition was got up in its favour, and he sent it into the office for the men to sign it. The foreman came to his room afterwards, and said, "If you please, Sir, do you press for the signing of this petition? for, unless you do, the men would rather not sign it." He asked, "Why?" The foreman replied: "The men think this would be only the thin end of the wedge, and before long workshops and offices would be open as well as museums." That petition was never signed, and the conduct of the men made such an impression on Mr. Lemon's mind that, he honestly acknowledged it furnished a strong fact for the other side of the question.

The recent division upon this subject in the House of Lords shows that we are approaching the time when it may become lawful to open these places unless a stand is made. Our national sins

are many, and our present peril is great. Who can tell how soon we may be at war with that unscrupulous power—Russia? It may be that the Lord is permitting the combined forces of Popery, Infidelity, &c., for a final attack upon His truth, and for a season ruin and destruction may be upon us. We ought not to sit inactive. I know of no other weapon but prayer and unity among Christians, that the Lord may be pleased to avert His displeasure, and continue to us our privileges which we have so long enjoyed—but not sufficiently prized—and overthrow all the wicked designs of His foes and ours.

I could enlarge but I feel sure it is not necessary. I am well aware that His people are safe and secure, but are we doing our duty? We may be called upon to take our stand as was done 300 years ago. There is much going on that naturally causes the greatest anxiety both in England and elsewhere.

Remember Rome is always united, and is quietly and silently working, and will be sure to take every advantage of our supineness. The acknowledged greatest foe to Rome was Calvin. I believe that only that people and that gospel God will honour who acknowledge His sovereignty in all things; this, with that mighty weapon—prayer—can be made in His hands an effective barrier to the evils by which we are at present surrounded.

Kind regards from all to all.

Believe me, yours sincerely, G. A. N.

#### INTERCESSION FOR TRANSGRESSORS.

ISAIAH LIII. 12, AND HEBREWS VII. 25.

How can a poor polluted worm  
Approach the great Jehovah's throne?  
He having in His Word declared  
For judgment all must be prepared.

For God the Judge of all the earth,  
Has sent to men this sentence forth—  
"That all who sin—*must surely die*:"  
Then where is help for such as I?

So I do need an Advocate,  
Who will my matters undertake  
To plead before the Court on high,  
On my behalf,—or I must die.

But lo! the Judge His mercy shews  
To those become by sin His foes;  
He sent His Son from heaven above,  
To make atonement by His blood.

Thus Christ was of the virgin born,  
And did His Father's will perform;  
He lived and died, and rose again,  
That He might all His people claim.

So now in heaven, He doth appear  
As Surety for His brethren here;  
He pleads the merits of His blood,  
And "Justice" then gives place to  
"Love."

For gazing on His Holy Son,  
And viewing all that He hath done,  
God sees "in Him" the Church complete,  
Without a blemish or defect.

Henceforth above at God's right hand  
Behold the Intercessor stands!  
Who for *transgressors* doth appear,  
And thou, my soul, canst enter there.

January, 1885.

U. N. O.

## Letters by the Household of Faith.

LETTER BY THORPE SMITH.

Murton Street, Sunderland,

March 29th, 1859.

TO my dear friends, John Brown and his wife and daughters, the Chief of Sinners sends greeting, wishing them the enjoyment of every new covenant blessing connected with the life which now is and that which is to come.

Beloved of God, called to be saints."

Ah," say you, "that is a great, important thing to be able to truly." Paul wrote his epistles to all such, and after describing awful black catalogue of sins of deepest dye, adds: "and such of some of you." Saints! How so? "But ye are washed; but ye are justified; but ye are sanctified." What a string of blessed . Saints? say you. Yea, verily. But we are covered at as (according to our own feelings) with pollution. Be it so. not our God passed by you? And in what sort of a plight He find *you*? yea, *all* of you. "Why," say you, "certainly with hearts prepared for His reception, but everything the opposite." Amazing grace! Then I trow He found you as found me. In what sort of condition? Polluted in my own d, cast out to the loathing of my person, naked and bare. at a pitiable condition this, to be sure. Truly it was; but not was this our case, but we (poor insane creatures) were fondly ming that we were "rich, increased with goods, and had need of ing," and thus

"Madly, we ran the sinful race  
Secure, without a hiding-place."

wonder, O earth! listen, O heavens! The sweetest and loveliest sonage which either ever saw journeyed that very way: and t is more wondrous to tell (the remembrance of it overwhelms heart in love and gratitude to Him), He not only pitied my tched and helpless condition, but He fell in love with me (and ll wonders, to me this is the greatest and most unaccountable), entered into a covenant with me—yea, He swore unto me, and ecame His; and, thoroughly helpless as I was, He took me, hed, supplied, clothed, anointed, and adorned me. He then wed me that all these overwhelming acts of lovingkindness arose n my having been secretly given to Him by the Lord of heaven earth, long before I ever had a being, and assured me that I thus betrothed to Him, in righteousness, in truth, in lovingdness, in faithfulness, in judgment, and tender mercy, and thus

brought to know Him as my Lord and my God. How could I do otherwise than break out and sing—

“O, for such love! let rocks and hills  
The lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.”

And this is not all. He told me He “knew I would deal very treacherously, and would prove a transgressor from the womb;” yet in spite of all this foreknowledge of my future conduct, He declared He “hated putting away,” and though I should wander, waver, reel, and backslide, yet He would put His fear in my heart that I might not depart from Him altogether, and said, He would never turn away from me, nor cease to do me good; that He had paid all my debts, which were enormous—more than 10,000 talents; that when the dark account was sought for it should never more be found; for He had blotted it out (not merely crossed the book)—yea, as a thick cloud, so that it should never more be remembered, or come into mind. He then gave me a sight of His Person (and though His visage was marred more than any man's, and His form more than the sons of men), yet I am free to confess (having also seen His hands, His feet, and His side) that of all the glorious sights I ever read, heard of, or witnessed, this totally eclipsed and threw into shade the whole. I fell at His blessed feet, bedewed them with my tears, lost in wonder. I melted with love and grief compounded together. Talk of visions. This view by faith made such an indelible impression upon my heart that nothing can ever erase.

“Long time I after idols ran,  
But now my God's a martyr'd Man.”

He came from Edom (I afterwards found), and in dyed garments from Bozrah. He travelled in the greatness of His strength, and declared He spoke in righteousness, and was mighty to save—aye, and to the very uttermost, all that come to God by Him. Nor will He ever cast out one of those who come

“Needy, guilty, loathsome, and bare,”

and this I can well witness. And, would you believe it? though one of the most wayward, blundering fools, yet He has actually sent me on His errands, and promoted me to a post of honour, as if He were not content with saving such a wretch, but must also still heap honours upon the head of such a creature? But, do you know? these things have got me into a mess with some of my elder brethren, and they envy me on this account, which has been a grief of heart to me; but the kindness of my Lord is such He makes me more than amends; and when indulged at Court (and to tell you I often am, and have been of late), why then I ask Him to forgive them,

poor things, for they know not what they do. Because Joseph was favoured above others, you know it stirred up the envy of his brethren : but they were not disinherited for it ; they were his brethren still, nevertheless. Cease not to pray for me, as I do for you, and if the Lord will only condescend to bless what He has here given me to write to your souls, as He has to mine in writing, you will know what it is for your head to be anointed with fresh oil and your cup to run over. If you think it worth reading, and so profit by it, give the Lord all the glory ; and read it to my dear old friends Wm. B. and his wife, Mr. Whittaker and his wife, Mr. Nixon and his wife, and B. Ogden, Esq., and his spouse. Including my best love to you, and them, each and all of them, with all who love our precious Christ,

I remain, yours unfeignedly in Him,

THORPE SMITH.

P.S.—My wife and family were much as usual when I let home the Saturday before last. The Lord bless you all. Adieu.

---

#### LETTER BY RUTH BRYAN.

Dec. 11th, 1840.

My dear brother in Jesus,—

I thank you much for your refreshing letter, and rejoice that you have had a glimpse of the King in His beauty. And since He has taught you to condescend to one of low degree I (being the least in my Father's house), do venture again to greet you in His name, Who is fairer than the children of men, and from Whose lips grace is poured forth. May you and your dear partner live much in the sunshine of His smile ; feed much by faith on His flesh and blood ; recline often on His bosom, and find that though "the servant knoweth not what his Lord doeth," He does reveal His secrets to His friends. It seems to me that the dispensation, through which at this time I am privileged to pass with you, is wonderfully marked with condescension and loving-kindnesses. And though in the latetrial of faith, much painful exercise was felt, yet the language of my heart is : "It hath been good for me to be afflicted ; for before I was afflicted I went astray." It appears that in "holy sovereignty" our Lord has ordained this blessing to be borne to us on the breath of prayer. And I do humbly confess this had somewhat abated in its fervour, and I was too much resting in the mercy received, so that when I heard my dear sister was worse, it gave me a thorough shaking, and Satan, knowing his time, followed it up closely, so that my heart ached and my



spirit was burdened. Not that I could say at all that I thought the Lord would be unfaithful, or our friend would not recover, but the archers shot sorely at my poor soul. I was grieved and wounded, and felt the smart.

After I left you I went to the prayer meeting, and there my soul returned to its centre; found that its fears were groundless, for Christ was in the vessel, and of its confusion could say, "An enemy hath done this." The 125th hymn, 1st book Olney, was sung, and Mr. Barratt read part of the 18th of Luke: "That men ought always to pray and not to faint," &c., which was most suitable and powerful, containing reproof and encouragement too. Blessedly also did it occur to my soul that our dear elder brother, Aaron, could speak well; and when I got home and read your favour, there was the very sentiment. Much liberty and freedom of spirit had I in bearing up our beloved sister before Jesus, and entreating Him to come forth as Jehovah-Rophi; and at the favoured hour of our evening sacrifice, when in spirit, though not in body, we joined in supplication, I was privileged with sweetness, nearness, and familiarity, in begging for the checking of the disease by the finger of God, and that His glory might be the issue.

Truly this cloud has been to me full with mercy, and I am saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. May you and my sister in the Lord have the like blessing in still greater abundance. Then will you find that the end of this rod was dipped in honey; and as you eat it, your eyes be enlightened. May the Lord teach us what He intends by this relapse, and enable us in some little measure to render according to the great benefits done unto us, which have been not according to our deserving, but of His great mercy. Unto Him alone be the glory. Our covenant God seems so to have engaged His honour in this matter by putting His Own promises into the mouth of faith, and drawing them out in the breath of prayer, that we may say:

"He would not have taught us to trust in His name;  
And thus far have brought us to put us to shame."

But "Though firm to His promise our God will abide,  
Yet faith, though the smallest, shall surely be tried."

May the Lord hold up our hands, and keep us in our watch-tower, for we know not when nor whence the next storm may arise. The Lord give you grace to bear with my freedom. It is in Jesus, and for His sake I love you both; for nothing can be really sweet that has not His stamp upon it. And since He has so strangely kindled the fire of our friendship, may He feed it with the coals of His Own love, and pour upon it the oil of His Own Spirit, that it may burn

His praise and glory in time, and burst out into the flame of full uninterrupted communion in Eternity, in the full-orbed vision and unveiled glories of the Lamb.

The dear Lord Jesus bless you both and give much communion with Himself. Mr. T. tells me Mrs. F. is better—another Ebenezer. Bless the Lord, my soul!"

Please accept the Christian love of your humble sister,  
*The late Mr. J. Fothergill.* RUTH.

### LETTER BY THE LATE MR. G. STEDMAN.

Guildford.

DEAR SIR,—In reading my late Friend's letter I thought, as he speaks so all of my Lord, if I sent it to you, you might send it farther abroad.

With best wishes, from yours in the Beloved,

B. METCALF.

Jireh Lodge, Robertsbridge, February 18th, 1880.

My dear Brother in the dearer and dearest Lord Jesus, the rather born for adversity, and the Friend who sticketh closer than any earthly brother, as you as well as myself have found by heart-felt experience; and which I desire for myself and every truly miserably lost and needy sinner, we may more and more fully prove our everlasting consolation and God's glory, Amen.

I am come this time to ask if you can (being at liberty) and are willing, God being so, to supply the pulpit here on the 2nd Sunday in March (the 14th). If you can, myself and others of the friends will be glad, I being pressed to aid another fellow-labourer who is ill, and having promised to do so,—not, indeed, without consulting the friends here; yet they would prefer some one to supply my place. An early reply will oblige. I trust you are in usual health. I have heard, by-the-bye, of your bereavement of your partner, and that you were anticipating the loss of your niece by her being married. You find it is like beginning life anew; and not only so, but it will completely disarrange, for a time, your long established and comparatively steady and uniform course; and you will also find things will not resume their former state. Paul's voyage to Rome is instructive. Their last resource was to "hoise up the main-sail to the wind;" which appears to me—to be desirous only of the Lord's will being accomplished. The Saviour besought the cup might [if possible] pass away; but the will of God was not so, and no small tempest lay on Him, which prayer averted not.\* So He hoisted

[\* We have inserted the words "if possible," because it is important that no misconception should arise respecting the petitions of Him Who said to the Father, "I know that Thou hearest Me always." The prayer of Christ in Gethsemane was one of perfect surrender to the divine will, while it exhibited the sinless shrinking of His human nature from the strokes of wrath. He put up no prayer for the averting of any pain the Father's justice seemed needful for the accomplishment of legal satisfaction.—THE EDITOR.]

up the mainsail—"THY WILL, NOT MINE, BE DONE." His will is a good, holy, just and wise will. And surely we may sing with Hart, in reference to our path—

"How harsh soe'er the way,  
Dear Saviour still lead on  
Nor leave us till we say (i.e., hoist up the main-sail),  
'FATHER THY WILL BE DONE.'"

With united love, I am yours truly and affectionately,  
Mr. Metcalf.

G. STEDMAN.

### **PURE GOLD FROM PURITAN AND OTHER MINES.**

**HUMILITY AND TRUTH.**—It is fit the foundations should be laid deep, where the building is high. The centurion's humility was not more low than his faith was lofty; that reaches up into heaven, and in the face of human weakness describes omnipotence: "Only say the word, and my servant shall be whole." Had the centurion's roof been heaven itself, it could not have been worthy to be come under of Him, Whose word was Almighty, and Who was the Almighty Word of His Father. Such is Christ confessed by him that says, "Only say the word." None but a divine power is unlimited: neither hath faith any other bounds than God himself. There needs no footing to remove mountains, or devils, but a word. Do but say the word, O Saviour, my sin shall be remitted, my soul shall be healed, my body shall be raised from dust, both soul and body shall be glorious.—BP. HALL.

**DEATH HARMLESS TO THE BELIEVER.**—The bitterness of death was all squeezed into Christ's cup. He was made to drink up the very dregs of it, that so our death might be the sweeter to us. There is nothing now left in death that is frightful or troublesome, besides the pain of dissolution, that natural evil belonging to it. I remember it is related of one of the martyrs, that being observed to be exceedingly jocund and merry when he came to the stake, one asked him, what was the reason his head was so light, when death, and that in a most horrible form, was before him? "O," said he, "my heart is so light at my death, because Christ's was so heavy at His death."—FLAVEL.

**SERPENTINE SUBTILTY.**—Paradise was made for man, yet there I see the serpent: what marvel is it, if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of Paradise! No sooner he is entered, but he tempteth; he can no more be idle than harmless. How true a serpent he is in every point! In his insinuation to the place, in his choice of the tree, in his assault of the woman, in his plausible-ness of speech to avoid terror, in his question to move doubt, in his reply to work distrust, in his protestation of safety, in his suggestion to envy and discontent, in his promise of gain.—BP. HALL.

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*N.B.—The \* placed before a day denotes a Prayer Meeting.*

CHAPELS WITH PASTORS.	
—Parade Chapel (Church Street)— <i>Providence</i> .....	Mr. WAKEFIELD, Pastor. Lord's Days and *Mondays & Wednesdays (E.)
—West Street Chapel.....	Mr. LAWSON, Pastor. Lord's Days and *Tuesday & Thursday Evenings.
—Groove Chapel.....	Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)
—Mashey Green.....	Mr. C. PIERPOINT, Pastor. 1st and 3rd Lord's Days.
—Providence.....	Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
—Little Dicker.....	Mr. W. WHEELER, Pastor. Lord's Days and Wednesday Evenings
—Cavendish Pl. (St. St.) Chapel.....	Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday (E.)
—Dewes.....	Mr. W. L. COX. Lord's Days and Wednesdays (E.)
—Devonshire Road Chapel.....	Mr. A. J. BAXTER, Pastor. Lord's Days and Tuesday and *Thursday Evenings.
—Baptist.....	Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.
—Port Vale.....	Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday* Evenings
—Salem, Free-.....	Mr. J. NUNN, Pastor. Lord's Days and *Mondays (E.)
—College Park.....	Mr. BENSON, Lord's Days and Fridays (E.)
—Lerkenwell)—.....	Mr. R. A. BARBER on Lord's Days and Wednesday Evenings
—Woodbridge.....	Mr. M. WELLAND, Pastor. Lord's Days, and Tuesday and *Friday (E.)
—St. Street, City.....	Mr. W. HAZLETON, Pastor. Lord's Days, and *Monday and Thursday Evenings.
—King Lane)—.....	Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)
—Caham Street.....	Mr. W. SINDEN, Pastor. Lord's Days, and *Tuesday and Thursday Evenings
—Spie Road.....	Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)
—Ughbury Vale.....	Mr. J. WHITTERIDGE. Lord's Days.
—Mount Ephraim.....	Mr. J. WISE. Lord's Days and Thursday Evenings
—St. Baptist Chapel.....	Mr. T. MULVEY, Pastor. Lord's Days and Tuesdays (E.)
—St. Trent—Jireh.....	Mr. SILVESTER Lord's Days and Tuesday and *Friday Evenings
—Lower (Elm)—Bethel.....	Mr. J. MEAD, Pastor. Lord's days and Tuesday* and Thursday Evenings
—Nunhead.....	Mr. CALVIN MARTIN, Pastor. Lord's Days and Wednesdays (E.)
—St. Baptist Chapel.....	Mr. J. PERBOTT. Lord's Days.
—St. Vale)—Jireh.....	Mr. KNIGHT, Pastor
—Dorset)—Providence.....	Mr. G. CRUTCHER, Pastor. Lord's Days and Thursday Evenings
—Mr. Hayward's H.....	Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month each 4th, Mr. CHRIS. SHARP
—OVE—Providence.....	Mr. WINSLOW, Pastor. Lord's Days.
—Ebeneser.....	Mr. C. HUTCHINSON, Pastor. Lord's Days.
—.....	Mr. B. KNIGHT, Pastor.
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BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road.	D. B. GARNHAM
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CAMBERWELL—Aged Pilgrims' Asylum .....	10th, Mr. LAWSON	
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DORRING—Public Hall .....	Mr. DAVIS; 21st, Mr. HEAD; 24th, Mr. BRADBURY; 28th	STRINGER
FAVERSHAM—Assembly Rooms .....	Lord's-days & Thursdays (E.) Mr. WHITEBOURN	
GRANTHAM—Calvinist Chapel Castlegate .....	7th, Mr. COPPARD; 14th, Mr. HAYNES; 21st, Mr. TAYLOR; 28th, MARSHALL (A.) and Mr. HAZLEBRIFF (E.); 28th, Mr. PARSONS	
HADLOW DOWNS .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do. BRIDGLAND; 4th do., Mr. BROWN	
HASTINGS—The Tabernacle Cambridge Road .....	Services on Lord's Days.	11th (E.), Mr. A. J. BAXTER
HORNSEY RISE—Aged Pilgrims' Asylum .....	Mr. WHITTLE 4th Lord's Day	7th, Mr. JONES
HOESHAM—Jireh .....	4th, Mr. WELLAND; 7th, Mr. BOTTEN; 11th, Mr. NUNN; 14th SHARP; 18th, Mr. MOCKFORD; 21st, Mr. MARTIN; 25th, Mr. NUNN	
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LITTLEPORT .....	21st, Mr. JONES	
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MAIDSTONE .....	Service on Lord's Days	
MOMLEY—Zion .....	4th and 7th, Mr. MILLS; 11th, 14th, and 18th, Mr. PEPPER; 25th, HANCOCK; 25th, Mr. BEAZLEY; 28th, Mr. GREW	
NEWICK .....	Every 4th Lord's Day, Mr. ROW	
PETWORTH—Ebenezer .....	14th, Mr. G. D. JONES	
RAMSGATE—Albert Room, Albert St. West Cliff .....	24th (E.), Mr. C. PIERPOINT	
RICHMOND—Bethlehem .....	7th, Mr. WHITE; 14th, Mr. ALLEN; 21st, Mr. PESKETT; 28th, FOSTER	
RINGMER, near Lewes Rehoboth Chapel .....	Lord's Days, Mr. ADAMS	
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SALISBURY—Old Gaol Chapel .....	Service on Lord's Days	
SMART'S HILL .....	Every 3rd Lord's Day, Mr. ROWE	
STROOD—Zoar .....	Lord's Days (10.30 and 6.30), Mr. C. BRIDER	
WALWORTH—Surrey Tabernacle .....	7th, Mr. ANSCOMBE	
WIGSTON .....	Service on Lord's-days	
WISFORD—Barn .....	Service on Lord's Days & Wednesdays (E.)	
WITLEY—Surrey Gardens .....	11th, Mr. G. D. JONES	
Mr. BAXTER will D.V., preach at Providence, Brighton, June 4th (A.); Loughboro' nesday (E.), 10th; Grantham, Thursday (E.), 11th; Camberwell (Aged Pilgrims' Asylum) Friday (A.), 12th; Littleport, Lord's Day, 14th, and Tuesday (E.), 16th; and Wrotham (near Pottton, Beds), Wednesday (E.), 17th.	Lord's Day Afternoons (3), Mr. C. BRIDER	
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**JULY, 1885.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"WE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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Lord's Poor Ministers and their Widows.

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**MAGAZINE SUBSCRIPTIONS.**—Received with thanks: Mr. C. R. Brett.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, per Editor, with thanks, up to June 23rd: A Friend (E. R.), 10s. Mr. J. Furlong, 7s. 6d. Mr. W. Ford, £1. Mr. I. Vinall, 10s. 6d. A Friend (P. H. G.), 2s.

The Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday evening, July 18th, 1885, at 7 o'clock.

WE HAVE DULY FORWARDED the 6s. from one friend and the 2ls. from F. A. H. to our afflicted friend W. W.

#### AGED PILGRIMS' FRIEND SOCIETY: CAMBERWELL ASYLUM JUBILEE.

The series of devotional services to commemorate this event appears from all we have heard to have afforded much gratification to all the friends who were present on the various occasions. On Monday evening, June 8th, a much appreciated prayer and praise meeting, presided over by Wm. Heathfield, Esq., Treasurer, was held in the Asylum Chapel. This was followed on Friday, the 12th ult., by the Jubilee Sermon in the afternoon by Mr. A. J. Baxter, to a crowded audience, from Psalm lxxvii. 14: "Thou art the God that doest wonders," many ministers being present; and this was succeeded, after tea, by a large meeting under a marquee in the quadrangle, the chair being taken by T. M. Whittaker, Esq., who spoke well to the point; and after a most interesting report, embracing the history of the Institution from its commencement, had been read by the Secretary, Mr. W. Jackson, addresses were delivered by Messrs. Bradbury, Dexter, Jenner, Cornwell, Baxter, Levinson, and Silvester. On Friday afternoon, the 19th ult., an excellent discourse was preached at Grove Chapel by the pastor, Mr. T. Bradbury, from Psalm xcii. 13, 14: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." As on the previous occasion there was a good assembly of ministers, and in the evening a large assembly attended the closing service, when the chair was taken by Mr. Bradbury, and after reading by Mr. S. Sharp, and prayer by Mr. Davis, addresses were delivered by the Secretary, Mr. Jackson, and Messrs. Ashdown, Vaughan, Baxter, Willis and Sinden, Mr. Cornwell concluding with prayer. All the hymns sung between the reading, prayers, addresses and sermons were taken from Mr. J. Irons' hymn book, as a tribute to his memory on account of the large share he had in the raising of the Camberwell Asylum. £20 were collected after the last service, and something near that at the preceding. But the Secretary desires to say he wants if possible to make up the amount to £100 as a special thank-offering, and to devote the whole to the Benevolent Fund for ministering to the comforts of the aged inmates in the time of sickness, &c.

**THE LATE DR. ALFRED HEWLETT.**—In consequence of having to make up the body of our Magazine before leaving home on our preaching tour of 10 days last month, we were unable to insert any notice of the departure to rest and felicity of this excellent and able man of God. Through the kindness of a correspondent at Tyldesley we have been furnished with copies of a local paper containing admirable accounts of his ministerial career. It is seldom such orthodox statements find their way into the columns of a newspaper, and we can only attribute it to the influence of the worthy incumbent of Astley on the district around. It is well when the enemies of the truth are compelled to say, "We can find no fault in this man, except it be concerning the law of his God." This appears to have been the case with Dr. Hewlett. We must, however, defer our notice till next month, while expressing our deep regret at the loss his flock have sustained. But one thing must serve to limit the extent of the sorrow at his removal. He had reached the age of fourscore, and at this period of life it cannot be expected that the Lord's servants should have much work left for them to do.

**THE REVISED VERSION OF THE BIBLE.**—A. B. writes as follows: Dear Sir,—Please take notice, and give warning in *Gospel Advocate*, that in the Revised Version of the Old Testament, in every place where "the Spirit of God" and "the Spirit of the Lord," is named, the word "Spirit" is spelt with a small s! It is so in Gen. i. 2. I have collated all the texts, and find it so. See and compare Revised Version, New Testament, and Authorised version New Testament, 2 Cor. iii. 17, 18, and margin."

[We are thoroughly ashamed at such dirty work. This cannot be typographical blundering; it is too systematic. Some time ago we were at a meeting when a minister spoke of the Holy Spirit by the term God's Wind, and we did not fail to let him know what we thought of God the Spirit. This is all the fruit of German Rationalism.]

THE GOSPEL ADVOCATE ADVERTISER.

**LIFE, DEATH AND IMMORTALITY.**—Considering the short time this pamphlet of ours has been out the sale has been very gratifying and the testimonies more so. It will be found a condensed body of divinity on the subject of the soul, and should be put in the hands of all that deny its *natural never-ending existence*. It is sold under cost price, and we shall therefore be glad to hear from any friends who, like others, are willing to aid us in its free circulation as an antidote to wide-spreading error. See Advt. page 6.

**THE ANNIVERSARY** of the **AGED PILGRIMS' ASYLUM, HORNSEY RISE**, will be held, **D.V.**, on **FRIDAY, JULY 3**. Sermon in the Afternoon at 3, by **REV. DR. WILKINSON**, of Leamington. Tea at 5 in the Hall, Tickets, 1s.—to be had at the Asylum. Public Meeting at 6.30—**WM. HEATHFIELD, Esq.**, Senior Treasurer of the Society, will preside.

Collections on behalf of the Fund for supplying Coals to the 120 Inmates.  
The Annual **SALE of WORK**, under the management of the Ladies, will be held during the day, in aid of the Benevolent Fund of the Asylum.

**WM. JACKSON**, Secretary.

**GROVE CHAPEL, CAMBERWELL.**

**SIXTY-SIXTH ANNIVERSARY.**—On **SUNDAY, JULY 19, 1885**,  
**TWO SERMONS** will be preached (**D.V.**) by **MR. THOS. BRADBURY (Pastor)**.  
Morning at 11. Evening at 6.30.

On **TUESDAY, JULY 21st, 1885**, **SERMONS** will be preached—

Morning at 11, by **MR. THOMAS BRADBURY (Pastor)**.  
Afternoon at 3.30, by **MR. A. J. BAXTER (of Eastbourne)**.  
Evening at 7, by **MR. D. B. ALDWELL (of Southsea)**.

Tea will be provided in the School-room immediately following the afternoon service.  
Collections after each service as a Thankoffering to the Minister.

**HADLOW DOWN, SUSSEX.**—The Anniversary Services will (**D.V.**) be held on **WEDNESDAY, July 22nd**, when **THREE SERMONS** will be preached—In the Morning, at 11, by **Mr. JONES (of Brighton)**; Afternoon, 2.30, by **Mr. HALLETT (of Brighton)**; and in the Evening, at 6.30, by **Mr. W. HARBOUR (of Brighton)**. Dinner at 1s and Tea at 6d. each will be provided. Collections after each service.

**BETHLEHEM OLD INDEPENDENT CHAPEL, Ormond Row, RICHMOND, Surrey.**—The Eighty-eighth **ANNIVERSARY** of the above Chapel will be held (**D.V.**) on **WEDNESDAY, July 22, 1885**, when **TWO SERMONS** will be preached by **Mr. A. J. BAXTER (of Cavendish Place Chapel, Eastbourne)**. Service to commence in the Afternoon at 3.30 and in the Evening at 6.30. Tea will be provided at 5 o'clock, sixpence each. A collection will be made after each service.

**WOODBIDGE CHAPEL, Woodbridge Street, CLERKENWELL, LONDON.**—The usual **ANNIVERSARY SERVICES** connected with **Mr. Davis's Pastorate** will be held (**D.V.**) on **LORD'S DAY, July 26th**, when **MR. BAXTER (of Eastbourne)** will preach in the Morning at 11 o'clock, and **MR. DAVIS** in the Evening at 6.30.—On the following **WEDNESDAY, 29th**, **TWO SERMONS** will be preached—**Mr. VAUGHAN** in the Afternoon and **Mr. BRADBURY** in the Evening.—Collections will be made after each service.

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## ESSAYS ON HART'S HYMNS.—LXX.

## HYMN 65.

*Man's Righteousness.*

THIS is the first of a series of four hymns, all in the same peculiar metre, which treat of *Sin, Law, Justification, and Sanctification*, although the respective headings are given in different terms. It opens with a kind of apostrophe, in which poet appears to address man in general, but especially such as have no concern for their fallen estate. His words are not to be understood as Arminian; but as setting forth the importance of a true knowledge of the effects of the ruin, shame and misery occasioned by Adam's guilt on all his offspring, and through their natural participation in it.

“Man, bewail thy situation :  
Hell-born sin, once crept in,  
Mars God's fair creation.” *Ver. 1.*

Who hath believed our report?” asks the prophet: and Mr. might justly have put the same question. Whom did he expect to give credence to such a testimony as this to the evils wrought by sin? Whom did he expect to “*bewail*” their “*situation*” as sinners? The bulk of mankind are “*dead in trespasses and sins.*” If “*dead*” they have no *sensation* in that to which their punishment applies. If they have no sensation they can have no sorrow. Therefore it would be vain to anticipate regret on account of sin, in the part of any who are not quickened by the Holy Spirit. The picture of the manner of the return from Babylon equally applies to all the returning and repentant ones: “They come with weeping, and with supplications will I lead them.” *xxxix. 9.* Omnipotent and sovereign grace effects this radical change; terminates ignorance of self; subdues pride, and produces self-aborrence which evinces an honest repentance. And to the Lord refers, when recording the alteration produced in and acknowledged by Ephraim, whose language is: “Surely after that I was turned, I repented; and after that I was instructed, I smote my thigh.” *ver. 19.* Every one thus *turned and instructed* will understand and comply with the words,

“Man bewail thy situation,”

for the plague of the heart, and the bondage experienced by "the law of sin in the members" (Rom. vii. 23) will breed sadness from day to day.

The insidious entrance of "*Hell-born sin*" into the world through the subtilty of the "old serpent, which is the Devil and Satan" is indicated in the words, "*crept in.*" It was thus the arch-enemy vanquished our first parents, and thus he still achieves his principal victories, whether in the form of vice or error. Suggestions precede direct instigation, and step by step the tempter leads on his dupes, as at the beginning, and to their destruction, but for the efficacy of overruling and arresting grace. Still this evil, "*Sin,*" is that which

"Mars God's fair creation."

And yet this world retains much that is "*fair*" in the works of the Lord's hands. Though blighted and transitory, the heavens still declare His glory, and the firmament showeth His handiwork. Trees, plants, flowers, the green herb and waving corn; mountains and hills, forests and deserts, oceans, rivers and streams, all serve to magnify Him. And so do the lower orders of animal life. But the fairest and noblest part, the creature Man, is *marred* in all that relates to his *highest* being; in those *spiritual* faculties and Divine endowments of holiness and perfection with which he was invested at his creation. He may, and does, in ignorance of his loss, deny this. His religious teachers, trained in the schools of legal morality, assure him it is not so; that he has not been deprived of either power or will, but is equal to the mighty task of encountering all his spiritual adversaries, and of meeting his offended God on terms of reconciliation easy of performance. And he believes their words, and never having been tested, he has no ear for, but derides as absurd, the solemn address, which from our poet next proceeds:

"Vaunt thy native strength no longer;

Vain's the boast: all is lost:

Sin and Death are stronger." *Ver. 2.*

But there are those who by compulsion, occasioned by what they know of their innate weakness, will endorse the propriety of the words. Their "*native strength*" has been "*weakened in the way*" of conflict, temptation, affliction and sorrow. Their *boasting* has been silenced by repeated failures in legally-required performances, and

constant defeats in their spiritual warfare. With them *all is lost*, except "Hope" in sovereign mercy, through the rich merits of Christ. They have proved that "*Sin and Death are stronger*" than all human resolutions and efforts. And now they are compelled to rely on Him alone Who has overcome both these allies of Satan.

To the flesh it is humiliating, but they bow to the truth of what Mr. Hart next avers :

"Enemies to God and goodness,  
Great and small, since the Fall,  
Sink in lust and lewdness." *Ver. 3.*

A remembrance of the past, and the eyes turned inwards and resting on the heart, demonstrate this. Not all, by many thousands, manifest their character and position as "*enemies to God*" by Atheistic and Infidel assaults of a blasphemous nature on His Being, Word, and Works. Not all, by a vast multitude, show their hatred to "*goodness*" and their *sunken* estate in "*lust and lewdness*," by the open practice of gross immoralities. For the sake of His living people the Lord so restrains the development of the passions of most of the human race, that existence and order in this present world may be maintained, and its relative, social and civil bonds not rent to fragments ; as otherwise would be the case. "Yet in every heart these specified evils indwell, and would, like ~~the~~ ocean, burst forth and overwhelm, if not, even as it is, kept within bounds by Him Who says, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job xxxviii. 11.

A quickened soul and an enlightened understanding are two of the first evidences of the work of the Holy Spirit. By means of these the elect of God arrive at some proper knowledge of what the Fall of man really signifies ; though to know the whole were an impossibility. For such is the deceitfulness and desperate wickedness of the human heart that only the Lord who searches it can thoroughly know it. Jer. xvii. 9, 10. But as a due measure of conviction of the heart's depraved condition is arrived at, and the knowledge of Christ is super-added, that He may be sought unto as the all-sufficient remedy, this provides for the sinner's safety. For like "the prudent" man, he "foresees the evil and hides himself"—not in a refuge of lies, but in the

clefts of the Rock of Ages. Whereas "the simple" ones, unconscious of their perilous estate and need of a shelter, "pass on and are punished." These are the facts Mr. Hart has in view in what follows :

" If to this thou art a stranger,  
While thou liest out of Christ  
Greater is thy danger." *Ver. 4.*

All the Lord's people are secure *in Christ*. Neither is there any "*danger*," so far as the Divine purpose is concerned, of their ever dying and being found in the judgment "*out of Christ*." But by nature, "even as others," they are "*strangers*" to all that is spiritual: and while so, they *appear* as those who have no standing and completeness "*in Christ*." Paul therefore speaks of Andronicus and Junia, his kinsmen and fellow-prisoners, and who were of note among the apostles as being "*in Christ before*" himself. Rom. xvi. 7. And this must refer to vital and manifestive, and not to eternal interest in the Saviour: for the choice of all the elect "*in Him*" is described by the apostle as taking place "*before the foundation of the world*." Eph. i. 4. To be *lying out of Christ*, and to be in *danger*, are therefore expressions which denote the indispensable importance of the Holy Spirit's regenerating work, and the need-be of the soul to find its safety in an experimental acquaintance with Him, Who is "the hiding-place from the wind, and a covert from the tempest, rivers of water in a dry place, and the shadow of a great rock in a weary land." Isa. xxxii. 2.

The next verse smites the thousands of pharisaical professors, who "make clean the outside of the cup and the platter, while the inward part is full of wickedness."

" Trust not to thy smooth behaviour ;  
All's deceit ; and the cheat  
Keeps thee from the Saviour." *Ver. 5.*

It is certain that what is included in the term "*smooth behaviour*" passes as real godliness with the greater portion of so-called *Christians*. A mild disposition, gentle manners, soft speech, and quiet habits, are put down as vital religion. A faithful description of man's utter ruin, and of the spirituality of the law, will both shock and offend such persons. They are too good to be classed with the other members of Adam's lost family, and too pure to stand in need of Christ's substitutional work. And yet

"All's deceit; and the cheat  
Keeps *them* from the Saviour."

at the Lord will undeceive His Own children, and bring down  
eir hearts with labour. Whatever serves to "*keep them from  
irist*" shall be removed: for in mount Zion the Lord "will  
stroy the face of the covering cast over all people, and the vail  
it is spread over all nations." Isa. xxv. 7. That "covering"  
hich "is not of God's Spirit," and wherewith "they cover them-  
ves") is *self-righteousness*, chap. xxx. 1; and the vail (which is  
er the heart and understanding, until "taken away" by the Spirit  
the Lord), is *ignorance* of both self and Christ. 2 Cor. iii. 14-16  
Thus it is most true, both in matters of this life, and in those  
rtaining to the heavenly kingdom, that

"Oft we're best when dangers fright us:"

: then at least we cannot settle down in false security, and rest  
sified with the light healing of our hurt, and the cry of "Peace,  
ace, when there is no peace." There is a real blessing in that  
*fright*" which is used by the Holy Comforter to lead the over-  
helmed soul to the Rock that is higher than itself. For

"Jesus came to reclaim  
Sinners, not the righteous." *Ver. 6.*

is life of mercy, His death of lovingkindness alike proclaimed  
his. While He lived, He went about doing good and healing all  
hat were oppressed of the devil, and in death He sealed the pardon  
f one of the worst of malefactors, and gave him the assurance of  
ntering Paradise with Himself on that very day. Luke xxiii. 43.

Infinite are the merits of Christ. Unsearchable are His riches,  
nexhaustible is His fulness. But the subjects of His kingdom and  
race must be "made meet to be partakers of the inheritance"  
1 Him. And as He is to be their Healer, they must prove that  
nly the virtue flowing from Him can avail to deliver them from all  
heir spiritual ailments: and in order to do this they must learn by  
xperience what those ailments are. For

"Sick men feel their bad condition:  
But the soul that is whole  
Slights the Good Physician." *Ver. 7.*

So taught our blessed Lord, while yet on earth: and so He teaches  
still. Happy they who learn of Him, and take their place at His  
feet. Happy they who value His blood as the only remedy, and



whose cry is, "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." But yet happier they who can declare by a personal enjoyment of the truth: "The blood of Jesus Christ cleanseth us from all sin." May writer and readers be favoured to apprehend this in all the fulness of its saving and healing bliss.


THE EDITOR.

### THE ROD AND HIM WHO HOLDS IT.

A LETTER BY THE LATE SAMUEL TURNER, OF SUNDERLAND.

Sunderland, June 12th, 1842.

My dear friend,—

 OUR copy of Ezekiel's roll, full of lamentations and mourning and woe, reached my hands, and grieved my heart this afternoon. And though it is near chapel-time, I feel desirous to send a few lines in reply. Being, through grace, on the Lord's side, I cannot help asking, "Is there not a cause?" Perhaps a more merciless, tyrannical, oppressing, covetous, proud and ambitious people never existed than the king of Assyria and his army; and yet the Lord calls them a rod, a saw, and a hammer in His hand, to destroy nations not a few, and severely to chastise His Own hypocritical nation—the Jews. Howbeit, saith God, he thinketh not so. There is a needs-be if we are in heaviness through manifold temptations. Foolishness must be in the heart of a child, or the rod of correction would not be laid on. No stripes where the back does not call for them. Among the many errors that I understood not (for "who can understand his errors? cleanse Thou me from secret faults,") I say among my many errors is that of poring over my troubles instead of my sins—the cause of all and every trouble—the sad effect of which is rebelling and murmuring against the Lord, instead of condemning self, confessing sins, justifying the Lord in all His dealings, kissing the rod, praying for forgiveness of our enemies, viewing them as so many twigs in the Lord's rod, and used by the Lord's hand. Dr. Watts truly saith,

"They are the sword, the hand is Thine."

May the Almighty favour you with that sweet and most becoming frame of spirit expressed in these words: "Rejoice not against me, O mine enemy; when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against Him, until He plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold His righteousness." Precious words! Blessed state to be in!

Were I to compare notes with you, you would find that there has been sorrow, not only like yours, but worse. I remember the wormwood and the gall that my late dear partner and myself experienced years ago. But now, I doubt not, she is perfectly happy in our Father's house; and I have been brought through hitherto, though I have still difficulties, troubles, and enemies to encounter. It is not the greatness or weight of the trial in the day of adversity, but the smallness of our strength that causes us to faint. Our faith appears very strong when there is little or nothing to try it; but when it is sharply tried we find ourselves "unskilful, weak, and apt to slide." However, neither the weakness of our faith, the strength of unbelief, the rebellion of our heart, nor all the power of sin and Satan, though they may and will add to our distress, can alter the purpose, break the covenant, or make of none effect the faithfulness of God. Plead with Him to plead your cause, and He will do it effectually. Do not level your anger against your oppressors. This will do them no harm, nor you any good. Pray the Lord to forgive them and to turn their hearts. Behave courteously to them, and you will reap the benefits thereof. They can do no more than God permits. Vengeance is His, and He will repay. I know, by painful experience, that I am writing against the grain. The pride of our hearts, our self-love, self-conceit, and self-pity, do not approve of turning the other cheek when the one is smitten. I know what it is to put on the old man, and the guilt, misery, and distraction it causes; but when the new man is put on, all is peace, submission and happiness. Excuse haste, it is near six o'clock.

Yours love to E.

Yours affectionately,

S. TURNER.

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### SPIRITUAL MERCIES GRATEFULLY REMEMBERED.

A SERMON BY THE VENERABLE WATTS WILKINSON, B.A.

PREACHED AT ST. BARTHOLOMEW'S CHURCH (BY THE EXCHANGE), ON  
TUESDAY MORNING, SEPT. 17, 1839.

*"For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the Word of God, which effectually worketh also in you that believe."*—1 Thess. ii. 13.



E find this holy apostle, in the preceding context, calling to the remembrance of those persons whom he was addressing what he had preached unto them. In the eighth verse of this chapter he styles it "the Gospel of God," that he had preached to them; in the text he styles it "the Word of God."

He evidently means that "faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—a "faithful saying" indeed, the Word of God and not of man, that which may be depended upon, the true and real Gospel, "worthy of all acceptance," good news, "tidings of great joy," and this the sum and substance "that Christ Jesus came into the world" with this gracious design "to save sinners!"

Now this gospel he had preached to them with great simplicity, and with much judgment and perseverance and faithfulness. He had done it in a most disinterested way and manner, and with an earnest desire for their spiritual and eternal good; and you find in the text that he had done it with success, and that this success filled his heart with abundant gratitude and thanksgiving to God. He blesses the Lord that what he had spoken had not been (as is expressed in holy Scripture in one place) "like water spilt upon the ground that cannot be gathered up again," but that it had "worked effectually in them that believed."

And what were those effects, which had been produced by the preaching of the Gospel of God? and what are produced, and will be produced to the very end of time, till that day when the last trumpet shall sound and Christ shall appear, the Judge of all? What are the fruits? We will answer, in the first place, the fruit of repentance, or a conviction of sin. It is said, that the Lord "shall send forth His angels" (that is, His ministers) "with a great sound of a trumpet, and they shall gather together His elect" (by awakening and alarming and convincing them, in the first place,) "from the four winds, from one end of heaven to the other." True conviction of sin, and in consequence repentance before God, is one of the grand effects. And then it works faith—faith in Jesus. It was strongly exemplified in the experience and conduct of the persons here addressed. In the preceding chapter the apostle has remarkable words—"Knowing, brethren beloved, your election of God;" what a strong expression!—how did he know this?—not that he had ever entered into the heavens and read the Lamb's book of life, but says he, "for our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance, and ye became followers of us and the Lord." Evidently implying that they were not only convinced of their need of a Saviour, but that they saw His suitableness and sufficiency, and embraced Him. There are many (there is reason to apprehend), and ever have been, who receive the Gospel in a mere notional and uninfluential way and manner; it will profit them nothing in the day of judgment. But this Gospel is received with effect and to the advantage of the saving of the soul, when it produces a closing

Jesus, fleeing to Him, and receiving Him, resting the soul's salvation simply and entirely upon Him; and thus it was with the souls addressed in our text and described in the preceding text. And for this a man must be indebted to God; a man can have the Word thus, only by grace given him from above; "no" (what a striking declaration is this!) "no man can say that he is the Lord, but by the Holy Ghost"—that is, call Him so experimentally and effectually, so as to receive Him as such, and give unto Him, and rest his whole salvation simply and entirely on Him. And then another grand effect produced by the Gospel of spiritual feeding, nourishing, building up and establishing of the loved of the Lord when called by His grace. The truths embodied by the Gospel are therefore represented, not only under the idea of bread and milk, not only establishing and building them up and feeding them, but nourishing also and exceedingly glorifying too; and therefore the Gospel is described as wine, as well as milk, spread before them. The very same instrument, the very same mean, whereby a sinner is brought "out of darkness into glorious light," and receives the knowledge of the Saviour in experimental way, and actually gives himself up to Him, and rests upon Him simply and entirely—that very same instrument and mean of grace is the grand instrument and mean, whereby God does nourish all His beloved people all the days of their pilgrimage. It is that spiritual food and refreshment, which He has provided for them; and we doubt not, that it is a conviction of God, that sent many (if not most) here this day. And beside this, another effect produced is love—love to the whole church of the living God, the whole of the redeemed family, wherever scattered, and hence, too, proceed love to the great Father of this family, the great King and Head of the church, and an anxious desire in every way to express this love by suited and becoming conduct and conversation. That which is of the operation of the Spirit of God, "the faith of God's elect," as it is emphatically called in Holy Scripture, we never to remember, is a faith that "worketh by love" and that "purifieth the heart;" it wins the heart to Jesus, sets the heart on Him as the object of desire and delight, and then inclines it every way to seek to do His will and to shew forth His praise. Now this was the Gospel preached to the Thessalonians. And such effects have been produced in the hearts of thousands. And as it will continue to be preached. And therefore, "why do the heathen rage, and the people imagine a vain thing?" For in spite of all the power of earth and hell, it will never be banished from the world, till the Lord has accomplished His own purpose

by it. He has given His own Word to this, that He will be with His ministers "to the end of the world," clearly implying that this grand mean and institution shall still exist. And this, we say, ever since it existed, has been the grand instrument of convincing men of sin, and winning their hearts to Him, and to those that really belong to Him, wherever scattered upon the face of the whole earth; and so it will continue to the end of time. I will gather you, says the Lord, one by one; "and I will take you, one of a city and two of a family, and I will bring you to Zion."

But what we mean chiefly to attempt to insist upon, and as the improvement of this portion of Scripture, is this, comprehended in these few words—that if St. Paul rejoiced and found he had need to give thanks to God continually (as he says in our present text) on account of the effects produced in the hearts and conversation of that people to whom he writes this epistle, how much more cause have every one of you, who have felt in reality, and in spirit and truth, the power of the Word of God for yourselves—how much more abundant cause have *you* to rejoice and be thankful to God on that account!

This is not the only place in which St. Paul expresses himself to this effect. He does it in the preceding chapter; indeed, he does it again and again. He does it in one very remarkable passage addressed to this church, which seems to have been exceedingly dear to him. It is in the second chapter of the second epistle. "We are bound" (says he) "to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." We say, it is a most comprehensive and sweet and endearing passage; and there is strongly expressed his feeling of delight and gratitude, on account of the blessing that Jehovah had condescended to grant to his labour and endeavour to spread the knowledge and savour of Jesus of Nazareth. They were "chosen to salvation;" but how?—through a certain course of conduct and discipline here upon earth? "through sanctification of the Spirit and belief of the truth." And then he adds, "Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." Now we say, if this was the case with the apostle, and you have felt the power of God's Word upon your hearts, in first awakening you, and then feeding and nourishing and refreshing and encouraging and supporting you hitherto, and have a pledge that He will continue this to the end of life (as you surely have, if He has begun

), then what cause have you for abundant gratitude, and rich and abiding praise and thanksgiving?

For consider what debtors you are to the grace of God. What-  
ever you possess and enjoy of the kind, you are to trace it up, not  
only to His own almighty power and influence, but to His free and  
sovereign grace to yourselves. We have these remarkable words  
from St. Paul; says he—"God who commanded the light to shine  
out of darkness," (that is, in the first creation,) "hath shined in  
our hearts, to give the light of the knowledge of the glory of God  
in the face of Jesus Christ." What act more sovereign could there  
be, and dependent entirely upon the freewill and pleasure of  
Jehovah, than the creation of the world, which He accomplished  
by the word of His mouth—"commanded the light to shine out of  
darkness?" He did so, because "so it seemed good in His sight;"  
it pleased Him" so to act; it was His own gracious and sovereign  
will. Now, says the Apostle, in the same way and manner have  
you been brought to experience the enjoyment of His love. But  
here is a very striking passage, long before St. Paul exhibited the  
doctrines of grace as he so clearly and explicitly did—though not  
more so than his dear Lord and Master did, for you will nowhere  
find the doctrines of grace more clearly and fully exhibited than  
from the lips of Jesus of Nazareth Himself; there is a very striking  
passage in the prophet Isaiah (to which we will refer you) long  
before St. Paul wrote a line of his epistles, but it was indited by  
the same eternal Spirit of truth who taught St. Paul to write every  
word of these epistles. You will find it in the fifty-fifth chapter of  
the prophet Isaiah, and it is the Lord Himself speaking directly;  
"As the rain cometh down, and the snow from heaven, and  
returneth not thither, but watereth the earth, and maketh it bring  
forth and bud, that it may give seed to the sower, and bread to  
the eater: so shall My Word be that goeth forth out of My mouth;  
it shall not return unto Me void, but it shall accomplish that which  
I please, and it shall prosper in the thing whereto I sent it." Now  
what act of God, we say, is more sovereign and independent of the  
creature, than the bestowment of the rain and the dew? What  
man upon earth, or what number of men upon earth, can restrain  
the one or the other, or can direct it to fall upon one spot and not  
upon another? It is entirely the act of His sovereign pleasure.  
Now, says He, just so I bestow My grace. And when My Word  
goeth forth out of My mouth, "it shall accomplish that which I  
please, and it shall prosper in the thing whereto I sent it." And  
what is that which pleases Him, and for which the Lord sends  
forth His Word? Why, the thing which He delights in is the  
prosperity of the kingdom of His dear Son; and He sends forth

His Word to gather the vessels of His love from all corners of the earth, to bring them up and establish them in the Holy Ghost. Now here is a sovereign act again, and this as the fruit of His own love—an act independent of the creature, and entirely of His own good pleasure—the effect of that love, which was fixed upon His beloved people when they had nothing to recommend them, nothing in them but that which was evil. “You hath He quickened,” as St. Paul expresses himself addressing the Ephesians—“You hath He quickened, who were dead in trespasses and sins,” and had no more power to quicken yourselves spiritually than a corpse has to quicken itself in a natural way and sense; “you hath He quickened.” Why? “for His great love, wherewith He loved you even when you were dead in sins.”

*(To be continued).*

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“IT IS I.”

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<p>My child, with gloomy fears pressed down, Do sorrows make you sigh? Look up! behold your heav'nly crown, Be not dismayed—" 'tis I." Do storms and tempests cause alarm, And threaten all the sky? If I but speak there is a calm, And peace,—for "It is I." That bitter cup you have to drink, Which makes you groan and cry, I gave in love, you did not think, Perhaps, that "It was I." I know the sorrows it contained, And said I will stand by! I saw My loved one would be pained And whispered, "It is I." Should creatures try with all their might, To injure and annoy, Yet will I then maintain the right: Be still! for "It is I." They are the sword within My hand; I'm ruling still on high, Brighton, Feb., 1884.</p>	<p>And though you may not understand 'Tis right, for "It is I." I'm working all for good to thee— You'll see it by and bye, Hereafter in futurity, And prove that "It was I." I gave My life a ransom meet That thou might'st never die: Behold My pierced hands and feet: Poor sinner "It is I." And when within that land of light And bliss, above the sky, You'll see Me in My glorious might And know that "It is I." Then cheer thee up, 'twill not be long There's resting up on high, The way I lead cannot be wrong, Press on then, "It is I." Press on, the night is almost o'er, Heaven's morning draweth nigh, I'm coming, day breaks on the shore, Look upward. "It is I."</p>
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LYDIA.


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ANTAGONISTS.—Lovers of God, and lovers of themselves, divide the professing world. If God reigns in the heart, self is dethroned; if God comes into the affections, self goes out; if God rises, self falls; if God is adored, self is abhorred; if God be followed, self is denied; if God be all, the believer is less than nothing.—*Huntington.*

## EXERCISES OF A HOSPITAL NURSE.

May 9th, 1885.

My dear Friend,—

ANY thanks for your very kind letter. You will see by the address I have made another change, being one month in \* \* \* \* I left on the 29th of April. The last week I was there was a dreadful one to me, spiritually, which I must tell you was chiefly in a combat with Satan. My duty was sitting up at night; and I went to bed at two o'clock in the afternoon to get up at eight. Well, I was woke up about four or five with the most awful Satanic temptations, and he seemed to come in like a flood. Sleep was impossible, and I was obliged to get out of bed and fall on my knees and ask the Lord to have mercy on me, and deliver me from his power. And this went on for six days. However,

“That foe can't boast of much,  
Who makes us watch and pray.”

For at last these words came to my relief, “Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint,” Isaiah xl. 30, 31. I did not feel any great joy, but it seemed to soothe and quiet as well as to comfort me. I never wish to pass through another such time; but you know Satan takes advantage of me very often.

When you have been in and out of a sick room for fourteen or sixteen hours, and are then let go to rest, it is almost useless to kneel down; if you do, it is almost certain you would fall asleep. This I have done many times; but I don't very often now, as my brain is full of medicine and anxiety about my patients, and a hundred things besides. I assure you it is a treat to fall asleep and forget them all, besides having a patient that would try to the uttermost the patience of a saint. Well, my patient in \* \* \* \* recovered, and I went to my brother's at Enfield on the 29th for a few days' change. On the 2nd of May I was telegraphed for to go and nurse \* \* \* \* and I arrived at Lord \* \* \* \*'s town house in Hyde Park (not very far from my other patient's),—where he was lying very ill—about four in the afternoon, and did not see him until eleven at night, which was a very bad time to admit a stranger when he wanted to get some sleep. It was a very grand room, and his wife was by his side sitting with warm rugs on her in an easy chair; and poor I was sent to sit in a cane chair, and I was not to move hand or foot unless I was asked to get his food. I sat like a statue for one hour and a half,



when I had the misfortune to give a cough in the presence of his reverence, and he lifted his hands in holy horror, and said I was to leave the room, which I did, and sat in a cold room for the rest of the night until I trembled with cold, as well as feeling faint for want of a cup of tea and a little bread-and-butter, which I usually have when sitting up at night. I had my breakfast at 8.30, and at nine I was told to pack my things and return to \* \* \* \* \* in consequence of my cough; so reached \* \* \* \* \* at ten. When I told them they were very glad I came away. I went to bed at twelve on Sunday, and slept till eight on Monday morning; that was a very good sleep—twenty hours. I had my breakfast at nine, then had an hour's walk.

Shortly after my return a carriage and pair drove up with two ladies, who wanted to see me; and at twelve I was on my way with them to my present case. My patient is a lady, very ill indeed; and it is a question of physical strength if she recovers. I think she may rally for a time only. These are much grander people than \* \* \* \* \*, only the latter is a canon of the church, and these are canons of the world. They are extremely kind and thoughtful. There is another nurse and two doctors daily. This is a lovely place. It is now 1.30 a.m., and while I am writing my patient is in a quiet sleep, and the nightingales are singing beautifully. It has rained every day this week; but the country looks so green and fresh. I get a walk every day, and am loaded with kindnesses constantly here. These are the places that swarm with outward temptations, and where one has to so often say, No, no, no, to many things that are pleasant to the flesh, but death spiritually. I feel my entire dependence upon the Lord for grace to walk uprightly, to speak kindly, and do justly. Not with eye-service, as to men, but in the fear of the Lord. "In the fear of the Lord is strong confidence, and His children shall have a place of refuge." I remember Mr. Baxter preaching from those words in Sion Chapel, Nottingham, many years ago now. And sometimes it has flashed across my mind in the sick room, and only just lately, while here, it was brought to my remembrance in a very precious way; and I could even remember what he said about the fear of the Lord giving strong confidence, and it both cheered and strengthened me. Give my kind regards to him, and tell him from me that often and often, when perhaps I have been in the sick room and dying as well, the Holy Spirit has brought to my remembrance portions of sermons I have heard him preach eighteen and twenty years ago; and they have been the means of helping me wonderfully. When sent away from all outward means I have been surprised sometimes of all that has come to my mind, and the very spot I sat

in. Will you ask him if he will please send me this month's *G.A.*, to this address?

Give kind christian love to Mrs. B., and say I received her kind letter, and will write to her if all is well next week; and love to \* \* \* \*, and thank her for her nice kind little note. I must say good morning now, as my patient is about wanting me.


With love to yourself, and praying that the eternal God will be your refuge, and underneath the everlasting arms.

Your ever sincere friend.

### "HE KNOWS!"

*"I know thy works and tribulation, and poverty (but thou art rich)."*

—Rev. ii. 9.

 **KNOW.** Coming as they do from the lips of Him Who is "the First and the Last," how calculated are these sweet words to cheer and soothe the hearts of weary pilgrims who are pressing onward to that rest which "remaineth" for all the people of God. They indicate the tender solicitude of a Father, the loving sympathy of a changeless Friend, and the gracious concern of the church's abiding Comforter. This is the loving response of One to Whom the afflicted unburdens his heart-sorrow, and the distressed one tells out the tale of his manifold griefs and cares. "Aye," says his sympathizing Companion, "I know!"

As the captive Israelites toiled in the brick-fields of Egypt, and groaned because of their bitter bondage, their cry came up before the Lord Jehovah, and He said, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows" (Exod. iii. 7). Yes; "KNOWN unto God are all His works" (Acts xv. 18); KNOWN unto Him are all His people (2 Tim. ii. 19); KNOWN unto Him are all their tears and sighs (Acts vii. 34); KNOWN unto Him is their walking through this great wilderness (Deut. ii. 7). Yea, with the constant Companion of His pilgrim people, "I did know thee in the wilderness, in the land of great drought."

The Psalmist realized this precious fact even in his darkest hours, and it proved a glorious soul-sustaining truth to him, amid the innumerable evils which surrounded him, and which, but for this, must have sunk his soul to dark despair. He tells us that his spirit was overwhelmed within him, that he struggled amid wild waves of temptation and opposition; for, says he, "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long

dead." O ye weary, tempest-tossed saints of the Most High, does not this oftentimes seem to be the case with you? buffeted and shattered in your hopes and feelings, when no light comes to guide you across the trackless deep; and instead of the gentle love-whispers of Jesus, terrific blasts from hell's dark regions bear to your restless spirit vile insinuations and accursed injections of Satan. As the "accuser of the brethren" he seems to have you fast in his resistless grasp, and your life is smitten down to the ground. And then as the chariot wheels of the Deliverer of Israel still tarry, and you are shut up with no company but that of wretched, miserable self, you groan out, "I am as one that has been long dead," corrupt, loathsome, defiled and polluted. Yet, even here, the faith of God's Own giving springs up, and the distressed one sighs, "When my spirit was overwhelmed within me, then thou **KNEWEST** my path" (Psalm cxii. 3). O what sweet relief is experienced as the crushed and bruised heart is bowed before Him with the cry, "O Lord, Thou **KNEWEST**! remember me, and visit me!" "Thou **KNEWEST** my down-sitting and uprising;" "Thou knowest my foolishness." "Thou hast **KNOWN** my soul in adversities;" "yea, Thou **KNEWEST** me altogether."

But if we come to the sweet words under consideration, and examine the three separate declarations, it may be that our divine Master will grant a crumb of comfort to some of His weak and way-worn children. The first reference of our omniscient Lord is to His people's works: "I **KNOW** thy works." Sometimes such a communication to a poor trembling sinner will make him sigh, and at others it may cause him to rejoice. When his mind dwells sweetly upon Divine knowledge and fore-knowledge, he cannot but rejoice, but if left to the contemplation of his own natural works, or even his attempts to perform spiritual acts, he must sigh over the discovery of failure, imperfection and sin. Does the child of God view himself in the light of Divine perfections and requirements? He can but say, Amen, to God's description of all flesh. "They are corrupt, they have done abominable works; there is none that doeth good" (Psalm xiv. 1). Is it indeed a fact that the living children of God can only perform such works? Verily it is. Left to itself, apart from the indwelling of the Holy Ghost, fallen humanity, however proud its pretensions, is faithfully described in that pungent expression: "That they may do evil with both hands earnestly." Mark well, dear reader, the exact words of the prophet, writing as moved by the Holy Ghost, not content with doing evil, men do it "with both hands earnestly." They sin with avidity; their feet "run to do evil;" they are swift in executing the devil's work. Listen to the words of the great Searcher of hearts,

ye who believe that human nature is capable of doing anything but sin: "Can the Ethiopian change his skin, or the leopard his spots, then may ye also do good who are accustomed to do evil?" Jer. xiii. 23. And again, "My people are foolish, they have not known Me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge" (Jer. iv. 22). Are we better than they? In no wise; but must confess with the apostle, that in our flesh dwells no good thing. With shame and confusion of face we must bow before the testimony of Jehovah, with the confession that the longer we live, the more corrupt and sinful we seem to grow. But to all thus taught our gracious covenant God declares: "I KNEW that thou art obstinate (*hard*, margin), and thy neck an iron sinew, and thy brow brass. . . . I KNEW that thou wouldst deal very treacherously, and wast called a transgressor from the womb." Blessed be God! We may well rejoice in His perfect knowledge, even of our fleshly works, because with a full understanding of our disease He has been able to provide a complete remedy for the same. But if we turn from this dark side of the picture to view those works wrought in the soul, alone by the power of the Holy Ghost, this declaration of the Lord Jesus is equally precious, "I know thy works." "My works, gracious Lord?" sighs the disconsolate soul, "I look for some evidences of my oneness with Thee. I long for some fruit unto holiness to appear; but I fail to discover anything that can possibly be acceptable to an infinitely holy God. I am constrained to say, 'Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first-ripe fruit.' My soul desires the first-fruits of repentance toward God, and faith toward our Lord Jesus Christ. I long to abound in humility and love; but, instead of these, hardness of heart, unbelief, pride and rebellion abound." Blessed be the name of our ever adorable Lord; His eyes can pierce down to the very depths of that heart thus exercised before Him, and He says, "I know thy works." I know how thou art sighing and groaning over those corruptions, which seem to well-nigh submerge My life in thy soul. I know how the faith of My Own operation struggles with the unbelief of thy carnal mind. I know how oft thou art crying,

"Yet I love Thee and adore:  
O for grace to love Thee more."

I know how frequently thou must endure the proud world's scorn. I mark thy silent tears. I note thy frequent desires for brighter revelations of Myself, clearer apprehensions of My truth, and fresh communications from My lips. I know them all. Even the

church may be occupied with thy failings and falls ; the world may rejoice in the defamation of thy character ; the devil may harass and distress ; yet " I know thy works ;" I trace the operations of My Spirit, " thou art Mine."

2. " I know thy tribulation." O what a precious truth from the lips of our once-suffering Head. It is written, " We must through much tribulation enter into the kingdom of God " (Acts xiv. 22).

" The souls that would to Jesus press,  
Must fix this firm and sure,  
That tribulation, more or less,  
They must, they shall endure."

However much the flesh may dislike the way, however much it may shrink from suffering, the decree has gone forth from the lips of our eternal Lord : " In the world ye shall have tribulation ; but be of good cheer, I have overcome the world." Yea, we say again, our ever-gracious Father and our merciful High Priest has designed that it shall be so, to teach us the salutary lesson, " This is not your rest : it is polluted." " As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings, so the Lord alone " doth lead His people. Every cosy nest, every quiet corner, every earthly resting-place, will be stirred up, that His beloved ones may hasten homeward. The cold biting winds of affliction and tribulation must be brought out of His treasury, that they may be chased right home to His arms and His heart, and find their shelter there. Jehovah cannot—will not—let His people be satisfied with any resting-place short of His Own bosom. In times of deep trial and affliction, not unfrequently does the tried one take up the language of poor Jeremiah, and say, " I am the man that hath seen affliction." " Surely none have ever been tried as I am ; all things never went so completely against any man as they seem to go against me. I am distressed on every side, perplexed and almost in despair ; none seem to understand my case. Can the Lord understand where I am ?" And then comes the gentle whisper of His grace, " I know thy tribulation." I know it because I appointed it ; I know it because I laid it upon thee ; I know it because I feel it ; I know it because I sustain thee amid it all. Oh, dear reader and companion in tribulation, look at this :

" There's been no sorrow, but His Own,  
Untouched by sympathy."

No friendly voice to His complaint could say, " I know." It was the lot of the " Man of sorrows " to suffer alone. He alone of all the sons of men could say, " Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord

hath afflicted Me in the day of His fierce anger," Lam. i. 12. "His visage was so marred more than any man's, and His form more than the sons of men," Isaiah lii. 14. He looked for some to take pity, but there was none; for comforters, but found none. He trod the winepress alone, and of the people there was none with Him. His best friends slept while He was prostrate on the ground, and lay weltering in His Own blood: blood which issued not from the wounds His enemies had made, but was forced through His sacred pores as He agonized beneath the accumulated load of His people's guilt, and suffered all His Father's righteous anger due to the sins of His bride the church. Surely angels must have stood amazed at such a sight. And yet they knew not, nor could they understand, the depth of His soul's suffering. None can ever tell, nor can ever know down here what our glorious Redeemer suffered in that dread hour: for His were as one has sweetly said, "Unknown sufferings." Not so the tribulation of His bride:

"In every pang that rends her heart,  
The Man of sorrows bears a part."

O tried and tribulated one, see! As oft as the rough waves break over thy frail bark, as oft as the surging billows seem just ready to swallow up thy fainting soul, thy gracious Sympathizer will breathe the words, "I KNOW it all." "Fear not, I have redeemed thee, I have called thee by thy name: thou art Mine." "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."

Once more, dear reader, revert to the sweet portion and see: thy Jesus says, "I KNOW thy poverty." Hear again His soul-sustaining comfortable words, "Blessed are the poor in spirit." In this wide world but few such characters are found, but wherever they do exist their precious Master knows. Poverty, need and destitution are true characteristics of God's elect in themselves. "I am poor and needy," cries the Psalmist. "I am poor and sorrowful," is the prophetic language of the great Head of the church in union with His suffering members. Yes, beloved, the Lord's people are afflicted and poor people, but they trust in the name of the Lord (Zeph. iii. 12). They are poor and without a helper, yet He delivers them (Psalm lxxii. 12). They are often destitute of words wherewith to approach the throne of grace, and Satan stands at their right hand to resist them; but He Who says, "I KNOW thy poverty," will stand nearer than he to save (Psalm cix. 31). He remembers them; He has "prepared" for them, and will arise for their help according to His Own gracious promise. "The needy shall not always be for-

gotten, the expectation of the poor shall not perish for ever." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him," Psalm ix. 18, and xii. 5.

"I know thy poverty (but thou art rich)." Poor and needy one, the King's testimony is, "Thou art rich!" "Ye know," saith the apostle, "the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." I know, says Jesus, thy love is faint, thy faith is weak, and thy hope small; thou dost feel thy poverty when thou wouldest speak of Me before men, and when thou wouldest approach My throne of grace; thy life may seem like a lingering death; thy light may appear to be the tiniest spark, yet "I know thy poverty (but thou art rich)." When realizing this glorious truth we may well sing,

"Whate'er I need in Jesus dwells,  
And there it dwells for me;  
'Tis Christ my earthen vessel fills  
With treasures rich and free."

In Him we have a righteousness divine; in Him Jehovah's justice is for ever satisfied, and His law magnified. When we have no faith He trusts for us, and communicates fresh faith to His unbelieving members. When we cannot pray, our great High Priest ever lives to make intercession on our behalf, and when we cannot praise He fulfils our lack of service and sings praise unto His Father in the midst of His weak and often weary brethren. He who hath given unto us, "all things that pertain unto life and godliness" (2 Peter i. 3), is "able to make all grace abound toward us, that we, having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8): as saith the apostle Paul again: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance and in all knowledge." "But thou art rich!" O beloved, lift up thine eyes and see. "All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." "What then shall we say to these things? If God be for us, who can be against us? He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 31, 32. All the riches of grace ours, while passing through this dark valley of tears, and all the riches of glory hereafter. God Himself, all that He is and has, is the eternal portion of His people. O what honour, what dignity, what inexhaustible treasure is ours if we are His. O that

we might live more and more in the enjoyment of our glorious inheritance, and daily be found sighing out before Him:

“Less than Thyself will not suffice  
My comfort to restore;  
More than Thyself I cannot crave,  
And Thou canst give no more.”

May the eternal Spirit cause His poor and needy ones to be content with such things as they have, and rest upon this precious truth, “My God shall supply all your need, according to His riches in glory, by Christ Jesus.”

Humberstone.

K.B.

### PERSONAL LETTERS TO THE EDITOR.

#### LIKE PRECIOUS FAITH IN THE AGED AND THE YOUNG.

Fareham, Hants, Feb. 18, 1885.

Dear Sir,—I have received these two letters, which I will leave for your perusal, leaving it to your pleasure whether to put them in the *Advocate* or not.

The London letter is from the elder brother of the young friend to whom you were made so spiritually useful, as recorded in the *Advocate* for March, 1884, page 81. The second in September, 1884, page 281.

I have not a wish for publishing these on my account; no; but to show as I could the work going on amongst our young friends in more than two or three instances—whose call by the Holy Ghost seems an evidence of the presence and power in the church of Christ in our day.

Wishing you, dear sir, the presence and approbation of the blessed Spirit and His comforts, both when in and out of the pulpit, day by day and night by night the same renewings.

G. OAKSHOTT.

Homefield, Stoke Road, Gosport,

February, 1885.

My dear Friend and Brother in Jesus Christ,—I was very glad to receive from you by book post the *Gospel Advocate*, in which there was an account of the peaceful and happy departure of your dear sister from this vale of tears. Of such we may say, “Blessed are the dead which die in the Lord.”

On receiving the parcel I was led to look back to the many happy seasons I have spent at your house in days gone by. It cheers my spirit in the recollection of it. For my bowels have oft



been refreshed by thee, brother. But those seasons have of late been cut off through my affliction, which you know all about. I am thankful to say I am much better ; but I often feel a pain in my head where it was struck. I think this affliction has been made useful to me ; for we read that "all things work together for good" to the Lord's people. I feel more spiritually-minded, and find it to be life and peace.

I have had many precious visits from my best Friend—one Who "loveth at all times, and sticketh closer than a brother." I have felt when on my bed as if I was holding converse with Him. How blessed such seasons ! But Satan I have found to be not very far off. I feel a longing desire to see you again, and to take a walk with you round about Zion. I think the air would do us both good, as it is very salubrious ; and likewise we should have a little exercise. We have an invitation ; you will find it in the Psalms : "Walk about Zion. Mark ye well her bulwarks ; consider her palaces, and count her towers ; and tell to the generation following—This God is our God for ever and ever ; and He will be our Guide even unto death."

I hope these lines will find you as well as might be expected at your age. If I mistake not, your birthday (85th) will be to-morrow. May His blessed presence be with you ; and may He grant to you what He did to His dear disciples just before He left them : "My peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you." O what a blessed legacy ! Well, my dear friend, I hope it will not be long before I pay you a visit. My daughter desires to be remembered to you. Believe me, dear friend, to be yours in "the covenant ordered in all things and sure."

To Mr. Oakshott.

J. C.

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Canonbury, N., February 5, 1885.

Dear Mr. Oakshott,—I have often had it on my mind to write you a line expressing my deepest sympathy for you in the loss of your beloved and highly-respected sister, Mrs. Green. And after reading your excellent letter and narrative, published in the *Gospel Advocate*, I feel I cannot longer refrain. Often have I thought of you in your bereaved condition, and earnestly desired that that religion which you have so long professed and adorned might be even more comforting to you now. Nothing is like unto it I am persuaded : this precious gospel outweighs all earthly consolation. May it be yours to enjoy much of it all your remaining days, and then in the same peaceful way enter into the joy of your Lord—and I hope mine.

You will forgive me I know for addressing you in this way. I feel I am writing to one who is indeed a father in Israel; and all I can say is but the whisperings of a child.

You speak, dear sir, of the power of the gospel in your life's walk, and you mention the instance of the two young men who worked for you. I can assure you that when quite young, when you used to read a sermon in father's room, I used to think there was something *real* in your profession. Reading your narrative brought this afresh to my mind; and my sincere desire is that the same love and peace which have been given to you and your kindred,—making you such a blessing to each other while travelling here below; the same spirit of charity which has made you a blessing to the poorer members of the one family, may be in measure mine. Those words with which you close your sweet account are full of comfort to me, though young: how much more to you, I cannot tell. The prospect of reunion is so glorious, and, when faith is strengthened, so certain! My prayer is that this may cheer you in your lonely hours.

With kind love to you, I remain, dear sir,

Yours very truly,

E. G. E.

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A REMINISCENCE.

New Fishbourne.

My dear Friend and Brother in the best of bonds,—Grace, mercy and peace from God our Father, and his dear Son Jesus Christ our Lord, Who is God over all, blessed for evermore. And what a mercy to know this dear Name personally, and to be enabled by precious faith and the blessed witnessing of the Holy and Ever-blessed Spirit, to find it a Hiding place from the wind and a covert from the tempest; as a shadow of a great rock in a weary land. How my poor soul longs at times to be where the wicked cease from troubling and the weary are at rest; and having by precious faith entered into that rest, by believing in Jesus, I wish to give my feeble testimony to those blessed lines in the *March Advocate*, "Melting and Flowing," taken from those precious words, "He sendeth out His word, and melteth them; He causeth His wind to blow, and the waters flow," Ps. cxlvii. 18.

I have often thought of scribbling a line or two to you, and now the time is come. After finishing my day's labour, my eyes and heart went up to the dear Lord for a blessing on taking hold of the *Advocate*. My eyes rested upon "Melting and Flowing," and having felt of late a little of the same in my own soul, and being blessed in hearing you many years ago, at Providence Chapel,

Chichester, from those words, "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord;" and I firmly believe what is written in God's blessed and holy word, that "many waters cannot quench love, neither can the floods drown it." No, it is a blessed truth what the poet Hart says,

"Not all the delusions of sin  
Shall ever seduce him to death;  
He now has the witness within,  
United to Jesus by faith."

I walked a few miles that night to hear you preach, being away from home at work at the time; and I thought everybody must hear you that was in the chapel. But "there is a set time to favour Zion;" therefore God's servants "take pleasure in the stones, and favour the dust thereof;" knowing they are the means in the Lord's hands at times of lifting poor beggars from the dunghill, and in comforting and building and establishing His Own dear people in the blessed truths of the gospel.

I am thankful to tell you, dear sir, that we have the good old corn of the land to feed upon at Providence Chapel. The good old way is cast up,—the way which the saints in every age have trod.

Now I must tell you how the dear Lord, I of late being much cast down, has blessed my soul. On Wednesday, having met with some disappointment, my poor soul went out to the Lord many times during the day, for our dear pastor, for a blessing on His word, knowing that He has said, "It shall not return to Me void, but it shall accomplish that which He pleaseth." And what a mercy it is "Seed to the sower and bread to the eater." So that he that watereth others, shall be watered likewise. And having tasted that the Lord is gracious, I wish to speak well of His name.

I was much cast down as I was about my work on Saturday last, and my soul was continually going out unto God for a blessing on the Sabbath, and our dear pastor when engaged in prayer, went step by step in a great part of it as I was engaged the day before; and I assure you it broke my poor hard heart again, with a feeling sense of God's forgiving love and pardoning mercy to such a poor hell-deserving sinner as I have many times felt myself to be. But what a mercy to realise by precious living faith the truth of those words: "Is not this a brand plucked from the burning?" with a feeling sense in one's own soul, "You hath He quickened, who were dead in trespasses and sins," and to know it personally, as we often hear from our dear pastor's lips from the pulpit.

Religion is a personal thing. Yes; the truth stands the same now as it did in the days when our blessed Lord and Saviour was here upon the earth, "He that hath ears to hear, let him hear:" and we know the hearing ear, the seeing eye, and the understanding heart are all alike from the Lord.

Now, dear sir, I hope and pray that He Who never slumbers nor sleeps will keep you as a watchman on the walls of His dear Zion—for He hath founded Zion for His rest for ever—as a minister to go in and out before His people and feed them with knowledge and understanding in the ways of the Lord. I can assure you, as I journey from one place to another, I see much priestcraft among the people, and much that passes for gospel that is not according to His precious word of truth; and I think of the dear apostle's words, "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and he goes a step further, and says, even if it be "an angel from heaven."

How many are engaged in beautifying their churches with flowers, to try to attract the eyes and charm the senses. I was standing at a certain person's door on Thursday, and there was a lot of children with baskets of flowers, and I remarked, "What a lot of flowers!" "Yes," she said, "it was to beautify the church." The thought struck me that the best beauty in the church would be a gospel minister in the pulpit. But, my dear sir, as with the priest so with the people; and I fully believe that if such a minister as the apostle was to go in their midst, they would many of them say as they did of him: "Away with such a fellow from the face of the earth, for it is not fit that he should live!"

Now, dear sir, I hope you will pardon me for the liberty I have taken in writing to you, and believe me ever to remain,

Your humble servant, for the truth's sake,

HENRY SMITH.

P.S.—Having a letter in my possession which I received from that very-much-tried and eminent servant of God, Mr. C. Martin, I send it you.

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Rose Bank, Reigate, April 10, 1884.

My dear unknown, and yet I trust well-known, Friend and Brother in the Lord of life and glory,—Accept my much Christian love and many thanks for your unexpected but truly welcome letter of March 1st, which should have had a warm response ere this, but for the circumstances which hereafter follow.

Truly it was a well-timed word of comfort and encouragement, through you, from my dear sympathising Lord and Saviour, Who

well knew His Own set time for laying on His poor dust another token of my sonship as well as of His love to my poor soul; seeing it is written: "As many as I love, I rebuke and chasten..... And what son is he whom the Lord chasteneth not?" Heb. xii. 1, 11.

On the Monday I received your letter, it pleased my heavenly Father to again cut me down, and lay me low with another spinal attack—losing the use, for the time being, of both legs, but which in a great measure was mercifully restored to me again in the course of the same day. But my pain and sufferings in the sciatic nerves were intense; from which time to the present the dear Lord has graciously, lovingly, tenderly and mercifully been pleased to raise me up to a goodly measure of my wonted health and strength, which at all times for some years past is only sufficient to constantly remind me my poor soul is only a "tenant at will" in this poor sinful body, and that assuredly at the furthest it cannot last long in such a poor, frail, trembling tabernacle of clay. And just now I am again confined to my room with throat affection, the glands of which are swollen and painful. So long as the present trying winds last I do not expect I shall be free.

Now, dear friend, you will imagine what a comfort and encouragement your letter was to me just at such a juncture. Truly the "something secret" in the cup "sweetens all." It was what the dear Lord and not man made it to my soul. He truly making it manifest that my poor feeble labours at Salisbury, though so many years had elapsed, had not yet even ceased to bear fruit to His Own praise and glory, as well as to the edification and instruction of the souls of His blood-redeemed family, whereby that word of the apostle's was again sweetly confirmed, so as to strengthen one's weak hands and confirm the feeble knees: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xv. 58. Again, how truly that word has had its accomplishment, "Cast thy bread (or seed) upon the waters; for thou shalt find it after many days," Eccles. xi. 1.

Ah, dear brother, I could tell you much more respecting the seed sown at Salisbury in the year 1863, but time, strength and space forbid. But I do not remember the meeting with you personally as named at Mr. Hardy's, nor of speaking of my own experience, so as to lay John's axe to the root of all your then comfort, joy or peace in believing. Perhaps it was a "false peace;" if so, it was well and good for your poor soul that the Lord the Spirit should thus apply the word of His quickening grace.

If so led, I shall be glad of a few more particulars respecting the circumstances.

I will now briefly account for the cause of my not replying to yours ere this. On the occasion alluded to in my last spinal attack, quite contrary to what is usually the case, the only easy position comparatively was that of being able to sit at table and write—which hitherto has been the most painful. The 8th of that month was my dear friend and brother Dr. Doudney's birthday, so that I was enabled to write him on the occasion. But I little thought the dear Lord was about to catch His unwary child in a trap of his own devising. I had just finished reading his last new work, "Credentials, Call, and Claims of the Gospel Ministry," so that whilst congratulating him on attaining his 73rd year, I was led to speak a word in respect thereto, as might prove a word of encouragement in season should the Lord so apply it. But as there were so many things in common with my own call to the ministry, I was specially led on and on with my narrative till 42 pages of this (the ordinary) sized note paper were soon taken up, and which was sent for him to receive on the day named.

In his reply, he stated he had read my letter with the deepest interest, and that it would appear in the May and June numbers of the *Gospel Magazine*. Finding this to be the case, I asked him to return it to me for a few additional particulars—especially as it had reference to Salisbury, Chichester, Portsmouth, &c. Also I had included in it a copious extract from your own letter. He acceded to my request, when I set about adding particulars from the years 1846 to 1858, which were necessary to complete the links in the detailed chain of God's mysterious providence concerning me.

No sooner did I commence this, than I soon began to find I was under the necessity of extending page after page, till 33 sheets of foolscap would only serve as a part of the whole; when I again wrote Dr. D. on the subject, as it had now been extended far beyond the limits of an article for the *Gospel Magazine*. So that now, as at present understood, extracts for his birthday letter may only appear in May, and the "narrative" at some future time, or be printed as a testimony of the Lord's gracious dealings in thus "having need" of His poor unworthy dust to proclaim the unsearchable riches of Christ and His finished salvation to others of His blood-bought family, and to tell to poor, needy, lost, ruined sinners round

"What a dear Saviour I had found."

and to say with the Psalmist: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," Psalm lxxvi. 16. Also, Hart's hymn—

“Come, ye sinners, poor and wretched,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, joined with power.  
He is able,  
He is willing, doubt no more.”

Now, dear friend—and I trust brother in Christ—you will understand in my weak and delicate state of health, that the matter, with Dr. D. and other pressing correspondence, the reason of my silence since the receipt of yours of 1st ult. And as all true Christians possess a mantle of love one toward another, I must beg you to use it on the present occasion. In the meantime be profited in the school of Christ by learning a little more of that much-needed grace, patience.

I pondered and mused over your savoury epistle, wondering, like the disciples of old, what it all could mean. Why the mother of my Lord (an unknown member of the Church of His mystical body) should be led to salute his unworthy servant with such a word in season as to cause the babe in the womb of his providence to leap with joy and refreshing of soul.

At the very outset in yours I soon recognized the language of Canaan. Not half Ashdod and half Hebrew. Let one of the precious truths suffice for the rest, wherein you say, “It is said in the word of God, that the memory of the just is blessed.” Adding, I know in the strictest sense that this only applies to our Lord Jesus Christ; but I know that the just and the justified are one—also the Justifier, seeing you rightly add:—

“New life from Him we must receive  
Before for sin we rightly grieve.”

Depend upon it, dear brother, it is no small mercy your lot has so fallen unto you to be under such a preached gospel as that faithful servant of God, Mr. Woods’, at old Providence, Chichester, well known to my dear partner and self in the palmy days gone by. Such names as the dear departed saints of the Lord—Mr. Vinall, Mr. Prior, Mr. Oakshott, &c., leave still a fragrance on one’s soul at the very remembrance of them. Fishbourne, too, I have good reason well to remember; and should my “Call to the Ministry” ever be in print, it will be seen that a discourse from that pulpit by Mr. E. Vinall was the hinge on which all after—humanly speaking—turned.

Here I must abruptly close this epistle, and hoping you are ere this raised up and able to attend the Lord’s courts—often getting a glimpse of the King in all His beauty, suitability and glorious majesty.

th much Christian love, believe me to remain in the bonds of  
 everlasting covenant, ordered in all things and sure,

Yours sincerely,

CALVIN MARTIN.

### THE UPAS TREE IN OUR MIDST.

POPISH priests 2544; popish churches, chapels and stations, 1564; popish houses and branch houses of men 224; *ditto* of women, 394; popish colleges, 29. Such is the terrible record of the power of Rome in England, Scotland and at the present time!\* Who with any reverence for the of God, and any historical acquaintance with the doings and us of the hierarchical "MYSTERY OF INQUIRY," can contem- such facts without a feeling of apprehension? The wealth l at its disposal has enabled it to expend in 18 years about illions six hundred and fifty thousand pounds, in furthering terests in impoverished and blinded Ireland alone. Its fre- ly occurring triumphs over our infatuated aristocracy and men are startling. The immense sums requisite for the on of its numerous costly edifices and the maintenance of its ly machinery are ever forthcoming, and the glorious work of leformation is threatened with annihilation.

e writer is not of the number who believe that Rome is again minate over this land as in the days of Henry IV., or bloody . But he cannot but express his belief that a great "time of le " is impending. The *Oxford Tracts* and the *Endowment of* *woth* did more to sow the fabled dragon's teeth throughout and than any other agency. Jesuits in clerical and legal , have imposed upon the ignorance and indifference of pro- rs and profane alike, and bent them to their will. They have ated the Established Church with their Ritualism, *i.e.*, "flat ry," as Cromwell would have stigmatised it. They have had myrmidons exalted to posts of honour in the State both at and in our Colonies.

here shall we look for deliverance? Shall we bow before the f any political faction? Shall we invoke either of the con- ng spirits of Radicalism, Liberalism, or Conservatism? It is less. Rome can adapt herself to each and all. She *does so*, and ls all in their turn. See how crouching and dumb are all e her when in the Senate Chamber any one is bold enough to gn her doings! With what sycophancy is homage paid to ardinals at English feasts and public gatherings! How y her various orders walk in populous thoroughfares. The

\* See Monthly Letter of Protestant Alliance, January.



warm sun of lavish and exalted patronage has drawn the viper out of its secret hole. Churchmen (with a few noble exceptions) caress the creature, and Dissenters see no harm in it. Better this they mutter, than Calvinism! Better this than the principles of the Reformation! Better Manning, Newman and their coadjutors than Luther, Calvin and Knox!

The Nation suffers for this iniquity and folly. Who can tell the part Rome's agents take in our foreign wars and involvements? Distraction abroad keeps attention from home. She has been working while Englishmen have been sleeping, or too absorbed in Egypt, to think of a more dangerous foe than the Mahdi in their midst. Our brave soldiers gave their lives for speculative advantage in the Soudan, but Rome's myrmidons among us "by peace" are aiming to destroy our *visible* privileges. And what of the Dynamitards? Could any body of *Protestant* men be found dealing in such infamy and murder? Were Ireland *Protestant*, such deeds would be impossible. Rome is undoubtedly the arch-conspirator. Her priests have the consciences of her children in their keeping. Could they not place their hands on each murderous plotter?

We must cease from man. Our eyes must look to heaven. "The Lord reigneth: He is clothed with majesty; the Lord is clothed with strength wherewith He hath girded Himself." He is watching and waiting. He listens to the proud and exultant cry, "Let her be defiled, and let our eye look on Zion." He hears; but He rouseth not up Himself as yet. But the foes "know not His thoughts;" neither understand they His counsel: for He shall gather them as the sheaves into the floor." And then shall He "cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger." Hark! faith apprehends the time coming. He speaks to His people: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," Micah iv. 11, 13.

"Here is the patience and faith of the saints." The enemy must arrive at a certain point. Rome must flourish and be exalted, that her fall may be the more tremendous. Popery as a triumphant system, without the pope, is a figment of some clever yet stupid brains. Peter's chair, without a successor with his "two swords" as an occupant, is an absurdity. But one of those "swords"—the TEMPORAL POWER has already been forced from the hand that wielded it, and the other,—the ecclesiastical—shall follow in due season. The Lord hasten it in His time!

AQUILA.

OVING MEMORY OF MISS MARIA JANE MONCK,  
WHO ENTERED INTO LIFE AT HASTINGS, MAY 15TH, 1885.

AGED 58 YEARS.

From early youth she knew the Lord,  
She loved and revered His Word ;  
But it was long ere she could see  
The great salvation full and free !  
Free-will had dimmed her inner sight ;  
Scarce could she bear unclouded light !  
At length, the Spirit taught her all  
Our nature lost by Adam's fall.  
"Of His soul's travail," now she cried,  
"He'll see and will be satisfied,"  
'All whom the Father gave to Him  
'Are washed and saved from all their sin.  
'Yes, yes, I see ; 'tis even so,  
'His mission finished here below,  
'And resting on that work complete,  
'With joy my Jesus I shall meet.'  
In death's dark valley she has found  
His everlasting arms around :  
'I see Him not, but feel His hand  
Is leading to the happy land,'  
She said, and fell on that last sleep,  
From which none ever wake to weep.

Our dear sister, departed in the faith of God's elect, had been  
freed from Free-will delusions by God the Holy Spirit shining  
in precious words, "He shall see of the travail of His soul and  
be satisfied." Isa. liii. 11.

Written by, June 3rd, 1885.

M. L. SYKES.

## Letters by the Household of Faith.

LETTER BY MARY LEVITT.

Hull, Oct. 4, 1871.

My dear Beloved,—Many thanks for your epistle. It is all true,  
I feel the force of what you have written. The Lord has  
a care of me, and has helped me through thus far. He leads,  
sustains, and blesses, and has instructed me in the furnace. I feel  
journeying home very fast. My clay house trembles ; the  
foundations totter, and tell me the house must soon come down ; the  
strong men bow themselves, and those that look out at the windows  
darkened, and my wonder is that the building lasts so long.  
My Lord knows when to call. He watches over me daily, pre-  
serves me, and keeps me, and though I am often at the tent door,

and looking for His coming, I must wait His time. He gives me great cause to be thankful for refreshing seasons, and for living above the world, being "kept by the power of God, through faith unto salvation." And, as you observe, we have a throne within: and the Lamb feeds us, and leads us to living water now, and wipe away our tears. Yes, Jesus reigns within, thanks to Him. I very often repeat these two lines:—

"What thanks I owe Thee!

And what love—a boundless, endless store."

Oh, that every breath I draw could be praise to Him Who hath led me and fed me all my life long, and hath shined into my heart, giving me "the light of the knowledge of the glory of God in the face of Jesus Christ." The crumbs in the *Witness* are always sweet. I well remember the words, "All my bones shall say." I had that scripture strongly impressed on my mind many years since, when I did not quite understand it. I have read the memoir of Jane Walker, that dear and blessed woman, and I was so interested in it, and felt such a union of spirit to her, that with some exceptions I was reading my own life, for in many pages I might have written, "That's Mary Levitt." I was glad she had her dear mother so long. You are quite right in your remarks about Yorkshire. There are, and have been, many blessed spirits, who may not have been so publicly known. The Lord has His "hidden ones" all over His suffering sons and daughters. The *Witness* speaks of Ann Moor, and I have no doubt but there are many more, if we knew them, but the Lord knows them and will not forget them. I hope the Lord will support dear brother H. under his bereavement. He is a blessed man. I heard him preach when he was at H. a few years since. Many are the afflictions of the righteous, but the Lord delivereth them out of them all. Blessed be the Lord God of Israel for He is gracious and merciful, and His mercy endureth for ever.

I thank you kindly for sending me "Jane Walker and Niece." They will be my own. The one I read was lent.

With my best and kindest love to you and all the brethren,

I am, yours in Jesus,

MARY LEVITT.

### OBITUARY NOTICE.

WITH truly unfeigned regret and sympathy we have heard of the departure from this life of Ruth, the only daughter of Mr. Welland, of Lewes. She passed away about midnight on Friday, the 5th ult. Her amiable qualities and christian simplicity and sincerity had endeared her to all who knew her: and though her naturally irreparable loss must be productive of the most intense sorrow to her parents, they have the high privilege of the strong consolation that she has, as a lamb of the flock, found an eternal rest under the shadow of the Chief Shepherd. She died in her 26th year.

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MAIDSTONE .....	SHARP; 16th, Mr. MOCKFORD; 19th, Mr. BOTTEN; 23rd, Mr.
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FOR PROMOTING SPIRITUAL UNITY.

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"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**MAGAZINE SUBSCRIPTIONS**—Received with thanks: Mr. C. H. Mathews, (*per ditto*, Miss Goring), Miss Burbage, Mr. T. Bradbury 12 with extras.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Received, *per Editor*, with thanks, up to July 24th: Mr. C. Carpenter, £1 1s. Miss Wing, 10s.

The deferred Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday evening, August 10th, 1885, at 7 o'clock.

We have received from Miss W. 10s. for Mr. W., and duly forwarded the same.

**NOTICES OF PUBLICATIONS.**—Memoirs of the Life and Ministry of Thos. Gearing, Minister of Cobden-road Chapel, Brighton. *See Advt* page 7. We believe the perusal of this will afford much pleasure to those who prize a solid record of vital godliness. Mr. Gearing was in no sense a popular or widely-known man, but he was something more, namely, a faithful ambassador for Christ. The little book is interestingly arranged and contains a very fair sketch of Mr. Gearing's experience, ministerial career, and last moments, together with a few of his sermons and gleanings from his discourses and a short explanatory appendix. The price is 1s.

**A BRIEF MEMOIR** of the Experience and death of Mrs. Alfred Hope Wood of Hastings, who died January 6th, 1883, written by her husband. Oxford: J. C. Pembrey, 164. Walton-street. Although written for private circulation only, this Memoir is worthy of a larger circle of readers. There is a candour and vitality about it which much commends it, and the account is very pleasing.

**MR. D. FISK**, of 6, Brighton Place, Brighton, has just published another excellent sermon by the late honoured Joseph Irons, entitled *Seeking Souls Directed*, which may be had of him or of our printers, the Messrs Robinson, price 1d, or 1½d post free. And we would impress upon our readers the importance of remembering to send the *cost of postage*, as on many recent occasions when our work on *Life, Death and Immortality* has been applied for, this has been overlooked.

WE WOULD ALSO COMMENT TO NOTICE the last Quarterly and Annual Reports of the Trinitarian Bible Society as bearing testimony to the Lord's work by its instrumentality. *Prayer, Praise, Heirship and Following*, four tractates by Mr. Bradbury, a continuation of his series of *Gathered Fragments*, and which may be had of the Author, 4 Love Walk, Camberwell, are quite equal to the preceding numbers, as is also *Alice Banks*, an excellent account of a gracious Lancashire woman, and giving a spice of her dialect. Free Grace Tract Distribution Missions need not stand in want of matter to distribute while so many of these *Fragments* are now in print.

**"LIFE, DEATH AND IMMORTALITY."**—In addition to the publisher named in the advertisement of this work, it may be had of the Author, and of Mr. Douglas, 21, Myddelton Street, London, E.C.

**THE APOCRYPHAL BIBLE.**—To the Editor of the *Gospel Advocate*.—Dear Sir,—Your correspondent, A. B., points out that in the New Version of the Old Testament the word Spirit, in such expressions as Spirit of the Lord, is printed with a small 's.' This is in keeping with the entire work, for the same Socinian taint is observable in the New Version of the New Testament. The Socinian affirms that the Holy Ghost is a myth, or symbol, or emanation, or essence, and not a Divine person, and the Revisers in numberless instances favour this dangerous heresy. The New Version has got into the pulpit, but the preacher who will read it there should not have a second hearing. Sunday School teachers should impress on the minds of the young that the book is unreliable, and that a more appropriate title would be that which heads this letter. Yours truly, A. BELCHER, 58, Sutherland Avenue, Maida Vale, W., July 13th, 1885."

[We are duly examining the Revised Edition of the Old Testament, and must admit there is great reason to fear that the spirit of the age has prevailed in the midst of the revising body, while the fact of public thanks having been returned them by the Unitarian body, is sufficient to destroy the confidence of all Trinitarians in the work. But so far as we at present have examined (and the space traversed is but very limited, through lack of time) we observe many paltry and unnecessary changes made, though less in proportion to what are found in the New Testament. Having so much work on our hands we hardly like to promise anything of the kind, but if the Lord grants opportunity with health and strength,

we would like to write a series of articles on the changes made and changes omitted : for the Revisers' sins of omission and commission are neither few nor small, and we are certain their work will never supplant the version of 1611, among those who cleave to "the truth as it is in Jesus.]

THE EDITOR.

The Anniversary at the Grove was well attended, and the collections gratifying; the whole amount being given to the pastor as a thankoffering. At the Richmond Anniversary a very cheering incident occurred. After the afternoon service the friend who had lent the £300 on a mortgage to the trustees of the chapel, made them a present of the same, and thus freed the chapel and its appurtenances from debt. This was a noble act, and much gladdened were the people's hearts.

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—The Sale of Work will be held, God willing, at Southsea, in October, 1885. Works and articles of all reasonable kinds will be thankfully received for this by Mrs. B. H. Key, Downham, St. Edward's Road, Southsea; Mrs. Golebrook, The Home, Brunswick Road, Southsea; Miss Bryant, 14, Hudson Road, Southsea; Mrs. Cox, 8, Prince Frederick Place, Somers Road, Southsea; Mrs. Moorby, The Cemetery Lodge, Mile End, Portsmouth; Mrs. Smith, 55, St. Stephen's Road, Buckland; and Mrs. W. H. Woodman, 15, Petersfield Terrace, Timpson Street, Landport.

It is kindly requested that all Articles may be sent in before October 1st, and marked with a suitable price. The Sale is always conducted without raffling, music, or the usual accompaniments of a Bazaar.

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## ESSAYS ON HART'S HYMNS.—LXXI.

## HYMN 66.

*The Linsey-Woolsey garment.*

THE natural man is exhibited before us in the word and world under two distinctive aspects—as irreligious and religious. The former is a display of his native nakedness; the latter, his attempt to hide the same. Irreligion, in its broad and bold developments, is offensive to many whose morality shrinks from the contaminating pollution of vice, yet who have no religious sentiments, or but false ones. Religion, in its nominal form and outward show, deludes its empty professors into false security, and renders them antagonistic to that which is vital. Whether it be the original fig-leaf girdle of Eden renown, or the later linsey-woolsey tire, it is insufficient in the one case for the purpose of concealment, and in the other is prohibited as a mixture unsuitable: “for the Lord is a God of knowledge, and by Him actions are weighed,” Sam. ii. 3. And the unauthorized covering has a “woe” resting upon it, even as the naked estate of those who delight and glory in: for to cover with a covering, which is not of the Lord’s Spirit, declared to be the *adding* of “sin to sin,” Isaiah xxx. 1. That the sin of positively or virtually denying it, is added to the committed iniquity or personal guilt, by a false assumption of worthiness or an extenuation of the nature and extent of the transgression. And this is to practice self-deception, and to make God a liar, 1 John i. 8-10.

Having in his previous composition exposed the nakedness of the whole of Adam’s posterity, Mr. Hart in the present labours to strip off the “strange apparel” from the self-clothed ones. Hard work is! and a thankless task, except the Holy Spirit work inwardly with a willingness to submit to the humbling ordeal. Yet as “skin for skin”—or “skin *after* skin”—“will a man give for his *life*,”—as even Satan knew—so when it becomes a question of *life* or *death* to a man, his pride will be compelled to bow to that which must be: and the Lord declares “there shall no flesh glory in His presence.”

Knowing the power of the influence of Pharisaism which encircled His disciples and apostles, it was the direct aim of their Lord and Master, while yet with them, to warn them against that diffusive

"leaven." The single eye was asserted to be essential to the whole body being full of light. If that state were lacking, darkness of an intense degree would prevail, Matt. vi. 22, 23. The idea is that of a man with two eyes perfect gazing stedfastly at but *one* object, so as to observe it distinctly and discriminately. And the obvious deduction is: that as in the Gospel and all vital godliness "Christ is All, and in all," the gaze of the soul by faith must be directed to Him only. Whether it be the world, with its lusts and pleasures; the law, with its deeds and ceremonies, or self, with its frames and feelings, the *single* eye has nothing to do with one or other of these things, but looks exclusively at the central Object appointed by the Father of mercies, while the *double* eye in the professor takes within its scope of vision each and all of these snares and traps, and strives to intermingle them with the Christ of God. And here Mr. Hart's words are found to apply:

"Dark is he whose eye's not single:

Foolish man! never can

Hell with heaven mingle." *ver. 1.*

The noblest virtues, the purest morality, the same as the greatest depravity, if they are brought into the same focus with the blood and righteousness of the Lord Jesus, and made to combine in the justification of the sinner, constitute a mingling of "hell with heaven." It is Satan robed as an angel of light, and dividing the attention and diverting the gaze of the eyes, which are only permitted by the authority of Scripture to look unto *HIM* for salvation, "Who died the just for the unjust, that He might bring us to God." No combination is therefore admissible. There is no medium between light and darkness. The false light is the greatest darkness. The double eye which takes within its compass the many objects at one glance, sees no individual beauty. So the multiplicity of details connected with general christianity serve but to conceal the altogether-loveliness of "the Chiefest among ten thousand," and to create a thousand rivals. And it is the same in the case of those who seek to "serve God and mammon;" to name the Name of Christ and pay their adoration-vows at the shrines of Bacchus, Venus, or any other representation of carnal pleasure. "For," says Peter, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquet-

ings, and abominable idolatries," 1 Peter iv. 3. And though delivered from these outward pollutions, still

"Everything we do we sin in:"

nd

"Chosen Jews must not use  
Woollen mixed with linen." *ver. 2.*

There is a mystery in this literal appointment of God for observance by His ancient people, Lev. xix. 19. Wool was not prohibited to the Jews when used by itself: for it is written: "The rams are for thy clothing," Prov. xxvii. 26, and the virtuous woman in her industry is said to seek "wool and flax," chap. xxxi. 3. It was the intermixture of the two materials which was not permitted. But why wool should not be interwoven with linen in their attire, seems more strange from the fact that the combination, according to Jewish testimony, appears to have been directed in the making of the High Priest's ephod: though it was evidently prohibited in the priestly ordinary attire, from the words in Ezek. liv. 18. In a hot climate wool was not essential to warmth in the day-time, though it was at night. And linen became an emblem of purity in those important ceremonies of the Mosaic Ritual in which the gospel was taught to the elect of Israel. The forbidden mixture was therefore intended to declare that

"God is holy in His nature :  
And by that needs must hate  
Sin in every creature." *ver. 3.*

Nor would He suffer any interference on man's part with His own grand contrivance of salvation's plan.

Perhaps the "wool" set forth the heat of "the lusts which war in our members," "the lust of the flesh, and of the eyes, and the pride of life;" while linen, not only being white, but cool, represented the subjection of all sinful human desires to the will of God. It may also be that, the presence of the woollen threads in the priestly phod, in which was placed the breastplate of judgment with the names of Israel's twelve tribes, was to indicate the bearing of their iniquity before Jehovah, as typical of the mediatorial and intercessory work of the precious Immanuel, the High Priest of our profession.

If, as it has been surmised, the prohibited mixture of wool with linen was to act as a check upon the inventive vanity of ever-vary-

ing fashion, then the more plainly may we read the denunciation of any effort on the part of man to interweave his doings with those of the Author and Finisher of our faith. Of the honour of His well-beloved Son the Father is jealous. He only is to "bear the glory" of that work which He has accomplished. No rivalry can be tolerated for a moment.

" Infinite in truth and justice,  
He surveys our ways,  
Knows in whom our trust is." *ver. 4.*

And He *curses* "the man that trusteth in man, and maketh flesh his arm," because "his heart departeth from the Lord," Jer. xvii. 5. And that *survey* which He takes of His Own elect enables Him to single them all out for that instructive discipline which leads them from all fatal self-reliance to trust in Christ alone. For

" Partial service is His loathing !  
He requires pure desires ;  
All the heart, or nothing." *ver. 5.*

And the heart in its entirety He will have. No ineffectual word shall that be found, "My Son, give Me thine heart, and let thine eyes observe My ways," Prov. xxiii. 26. The work of His Spirit within each vessel of mercy secures the desired gift : for thus He declares : "A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them," Ezek. xxxvi. 26, 27. Vain would be every precept, admonition and exhortation, unless the Lord by His Spirit wrought in His people "to will and to do of His good pleasure." The "*partial service*" He renders odious to them, by causing them to taste the sweetness of true spiritual worship and self-sacrificing devotion to His cause. What but this enabled kingly David to say, "A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness ?" Psa. lxxxiv. 10. So also Asaph : "Whom have I in heaven but Thee ? and there is none upon earth I desire beside Thee," Psa. lxxiii. 25. Too true it is that base indifference, carnal ease, and flesh-pampering indulgence will often captivate with their ensnaring delusions, and the prayer-closet and public sanctuary be treated with gross neglect. A shower of rain, a cool breeze, a warm sun, a clouded

ty, will then suffice as an excuse for absence from those "Gates of Zion" which "the Lord loveth more than all the dwellings of Jacob," Ps. lxxxvii. 2. But with the regenerated this state shall not abide. With the professor it is his normal condition, unless he be cited with the high fear of blind zeal, and carried away with the enthusiasm of outward demonstration of frantic Arminianism.

Heart-worship can only be rendered by those in whom Christ is the hope of glory." He only can counteract those absorbing attractions of earth which in one form or another blend with every false religion. And to have fellowship with Him, the soul must not walk in the darkness of indulged iniquity, 1 John i. 6. This David well understood when he said, "If I regard iniquity in my heart, the Lord will not hear me," Psa. lxvi. 18. And to this Mr. Hart's words also apply :

" If we think of reconciling  
Black with white, dark with light,  
'Tis but self-beguiling." *ver. 6.*

" For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?" 2 Cor. vi. 14, 15. As easily might the poles be brought together, and the four quarters of the earth caused to embrace each other, as these antagonistic and irreconcilable principles unite and harmonize. A great and impassable gulf divides them. And thus the sinner with his sins and self-righteousness can never appear before God as a co-worker with Him, His Son, or Spirit, or attempt to interweave his wool with their linen.

The last verse contains a splendid piece of sound divinity, the meaning of which is often unperceived:—

" Righteousness to full perfection  
Must be brought, lacking nought,  
Fearless of rejection." *ver. 7.*

It is in the last line we trace what we admire. It brings into view the holy boldness with which a "righteousness" commensurate with the Divine perfections will be presented before Jehovah by Him Who has such a "righteousness." And there is only One Who occupies this distinguished position. And of Him the Lord the Father thus speaks: "Their governor shall proceed from the midst of them; and I will cause Him to draw near, and He shall



approach unto Me : for Who is this that engaged His heart to approach unto Me ? saith the Lord," Jer. xxx. 21. Here is the "Advocate with the Father, Jesus Christ the Righteous," 1 John ii. 1. Though numbered with the transgressors, and bearing the sins of many, He shrinks not from meeting both law and justice : for He has a justifiable confidence in the all-sufficiency of His merits. He is "*fearless of rejection*," both with respect to His obedience and His sacrifice ; for well He knows that He has glorified the Father on the earth, and finished the work He gave Him to do, John xvii. 4. And of the people there was none with Him, Isa. lxiii. 3. Therefore in His Own magnificence He stands as "the Lord our Righteousness," and before the throne, with ever-prevailing intercession, He pleads the cause of the poor and the needy to their everlasting justification and salvation.

Let all His rivals then beware. Let Rome, with Arminianism and Unitarianism, and every vendor of creature-worthiness, know that He only is "the Rock," and that "His work is perfect." And let every helpless soul that feels itself "all unrighteousness," be of good cheer, for in the trusting in Him there is the certainty of that "righteousness and strength," which shall beautify and enable all who possess the same to stand before the final tribunal "without spot and blameless."

THE EDITOR.

## SPIRITUAL MERCIES GRATEFULLY REMEMBERED.

A SERMON BY THE VENERABLE WATTS WILKINSON, B.A.

*Continued from page 204.*

Now we are speaking to many, we trust, whose precious and immortal souls have been quickened by the power of the Spirit of God—it may, perhaps, not have been directly by the preaching of the Word, but by the Word of God, whether written or preached ; the Word of God has accomplished it ; "being born again by the Word of God," St. Peter says. And if you have been quickened by the Word of God, that Word has strengthened and encouraged and comforted you ever since, and often exceedingly refreshed you. And we would stir up your minds by way of remembrance. Look back, we would say, upon seasons that are past (and we may call upon the most aged Christians to look back upon the commencement of their course) and think whether this has not been the case. For instance, when your ministers have been attempting

to exalt the Saviour in your view, and speaking with St. Paul's grand design, "I am determined not to know any thing among you save Jesus Christ and Him crucified"—when they have been attempting to set Him forth before you as crucified, and have led you (as it were) to Calvary's mount, and pointed you to the spectacle of His pierced side and heart, and requested you to contemplate and meditate upon the subject—have you not sometimes been enabled to feed upon it, to derive spiritual nourishment and refreshment, as sensibly experienced as you derive nourishment and refreshment from your bodily food? Such a text as this, we say—"The blood of Jesus Christ His Son cleanseth us from all sin." Have you not been led to reflect—"If I had no interest in that blood, surely He would never have shown me this cross, and never have led me to this fountain, in the way which He has done; He would never have led me to the foot of the cross, and to cast myself at that foot, under the droppings of the precious blood "that speaketh better things than the blood of Abel"—if He had not had a purpose of love and mercy concerning me?" We say, have you not been led to such reflections as these? Or perhaps such a Scripture as this, which we find in the writings of St. Peter, and which is so very precise and particular respecting the atonement of the Son of God; he says—"Who His own self bare our sins in His own body on the tree." You have been led to think upon that, and it has led you to sweet views of the great atonement, and of Jesus as a *sin-bearing* Saviour, and to some realising and correct views of that great and important fruit of the death upon the cross, in that all the transgressions of God's covenant people were taken off from them and heaped upon Him; "for He has made Him to be sin," in the abstract—"to be sin for us;" He bore our sins and bore the curse, and bore both (we are told) completely and eternally away. Now we say you have thus found this precious Gospel, dispensed to you and pointing you to Calvary, feeding and refreshing to you; it has been the bread of life to your souls, enabling you to set out with renewed activity in the way to the heavenly kingdom; and not one that sets out in spirit and truth shall ever miss that glorious end, or fail to know the blessedness of those who "eat bread in the kingdom of God."

And we might, upon this part of our subject, remind you of another view besides; and that in two different lights. When your ministers have been pointing you to the grand subject, Christ crucified, you have been led to think of that awful day, which was spoken of by the prophet Zechariah when he said—"Awake, O sword," (the sword of justice), "against My Shepherd, and against the Man that is My fellow, saith the Lord of hosts; and smite the

Shepherd." Or you have perhaps been led to take a bright view of that day—for that is a dark view, when you see Jehovah with the sword of justice smiting Jesus in your place and stead, when you see Him putting that cup of wrath which your sins have filled (of wrath unmixed with anything besides) into the hands of the Son of His love, and requiring Him to drink of that cup (and He did drink it to the very bottom, and He did not bow His head till He could say, "It is finished!"); that is an awful view of the day, but it is a bright view of it when you realise Him with that cup in His hands, saying (as we have just mentioned), "It is finished!" and those were the last words He uttered, before He bowed His head, committing His soul into the hands of His Eternal Father, and gave up the ghost.

But there are other views, to which we might direct you. We might remind you of that glorious treasury, to which your ministers have led you at times, filled with robes of righteousness, white and clean and perfect, wrought out by the obedience and righteousness of the Son of God. We need two things, you know, to our salvation; not only that we be cleansed from all our sins (and if there is one spot of sin upon our souls when we die, we can never enter the kingdom of heaven), but we need also a justifying righteousness, an unspotted righteousness. The Lord requires more than any fallen man can accomplish. But here are robes of righteousness, prepared when the Persons in Jehovah covenanted, and laid up in mercy—for the Lord is represented as "keeping mercy for thousands," as though He had a treasury and store-house of mercy; and these robes were laid up in mercy there, in order that you might be clothed therewith. And when your ministers have been endeavouring to lead your minds to this view, you have thought of such a text as this (and it has been refreshment and food to your souls)—the text which describes this robe of righteousness as a robe which is "unto all, and upon all them that believe," so that in it they are represented as accepted and complete; a perfect robe, a robe of perfect righteousness; as much as Jehovah Himself can possibly require and expect. And you have thought at such times of that precious text, when St. Paul, addressing his disciples at Rome, says, "Put ye on the Lord Jesus Christ;" I show you this glorious robe, and call upon you, the vessels of mercy, to lay hold of this by faith and put it on,\* that you may stand accepted and complete in the presence of the great Jehovah. And so, again, we may remind you of that treasury which is laid up in Jesus of everything you can possibly need all the days of your pilgrimage with respect to grace; there

\* The good man evidently means to seek grace and power from the Spirit in order to this.

are "hid in Him all the treasures of wisdom and knowledge," and so there are all the treasures of strength and grace—everything you can possibly need, and all this for the use of His beloved church and people. "It has pleased the Father," says St. Paul, "that in Him should all fulness dwell;" so that there is nothing you can possibly need in the way of grace here upon earth, which is not to be found in Him, and derived from Him, through the means of faith and prayer. You have thought, therefore, of such a text as this (it is addressed to one of the churches in the Revelation); says He: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Buy of Me these things; buy of Me fine linen to be clothed with, that thou mayest appear comely and precious in the sight of the great Jehovah. But "buy?" in what way and manner? Why, in that way and manner, in which He sells. And why is that? Why, it is "without money and without price." Were it necessary you should bring the smallest mite of merit to purchase anything that Christ has to sell or bestow upon you, you must go entirely destitute. But it is only, "Ask and receive; seek and find." "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk;" why, how?—"without money and without price;" that is, Come to Me, and freely receive what I have to give, and what thou canst only receive from Me; apply, and take it, and receive it without any return whatever.

The subject indeed would be endless; but yet we would remind you of another thing, which is very sweet and important indeed. It is that which is described by Solomon in his prayer at the building of the temple; he describes real believers as those, who "know the plague of their own heart." A knowledge this, which is of the operation of the Spirit of God. We fear there are many professors who do not "know the plague of their own heart," and cannot see any plague there; but so Solomon describes it. And the longer a child of God lives, and the more he knows of himself, the more he will know that he has a "plague" within him which he cannot describe—a heart "deceitful above all things, and desperately wicked," a heart most prone to impose upon and deceive and tempt him. And he that "knows the plague of his own heart" is brought to stand astonished, and say—"Lord, how is it that I am here in the land of the living, to seek and to praise Thee? how is it that I have not been cut off long ere this? how is it, that at times when this "plague" has been working, and I have been assenting to it, and

though no one around me has seen anything amiss in me in particular, I have known and clearly seen that working in me which was quite contrary to Thy mind and will—how is it that Thou didst not cut me down? There is surely a precious view here of the permanent and abiding nature of His love. It is not possible for anything in the heart of the creature to check it and turn it away; His love knows no abatement; His love is “the same yesterday and to-day and for ever.” If you have any real concern about your souls, you are indebted to His love for the first experience of it; and that love is permanent and abiding. “I knew,” says the great Jehovah (oh! these are precious words for you to meditate upon, and you may find some of the richest portions of spiritual food in them)—“I knew” before I gave thee to the Son of My love and before I called thee by My grace—“I knew that thou wouldest deal very treacherously.” But notwithstanding “for Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? and I will not give My glory unto another.” Did He drop the work, the enemy would say He had no power to accomplish it. But says He, “I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” •

And then it is a delightful portion for you to feed upon, when you recollect that the whole of the wondrous scheme is designed eventually to promote the high gratification, in the strongest possible sense of the word you can conceive—the high gratification of the God of your salvation. “The Lord thy God in the midst of thee is mighty; He will save;” and when He has brought the salvation to perfection, “He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing.” The promise given to the Saviour was, that He “should see of the travail of His soul and be satisfied.” This is a delightful portion; we know not how to speak of it, the truth is so exalting, that “the high and lofty One that inhabiteth eternity” should condescend, not only to become a man like ourselves, and take our nature, but that He should feel our salvation an occasion of joy and gratification to Him. But oh! who can say what will be His joy, when He will “see of the travail of His soul,” and how He will be gratified (He who was agonising in the garden of Gethsemane and upon the cross of Calvary), when the whole of that innumerable number given Him by the Father shall all be found in His presence, all washed in His blood, and all clothed in His righteousness? But then, again, is not this another portion of the bread of life, that is exceedingly precious?—He will not only be gratified, but exceedingly and eternally glorified. The honour will be His own. He freely undertook the cause of those, who were given Him by the Father; He freely pledged Himself to accomplish their


salvation; and He did accomplish their salvation; and the glory will accrue to Him. And therefore He is said, at that great day, to be "glorified in His saints." And then here is another endearing thought—that His gratification and glorification will be your own. It will be mutual. You will be glorified in Him, and He in you—as the apostle declares in this very epistle, from which our text is taken.

*(To be continued.)*

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## WHITER THAN SNOW.

PSALM LI. 7.

 IN a former article, I briefly referred to those persons who deny altogether the doctrine of the Atonement, and there are others who pass it over so slightly, that it makes one wonder for what cause Jesus Christ came into the world. I believe a good deal of the false teaching arises from the ignoring of the doctrine of original sin. In verse 5, the Psalmist says, "Behold I was shapen in iniquity, and in sin did my mother conceive me;" for if we are going to be right in the matter of religion, we must start right. The doctrine of the annihilation of the wicked, is but the natural outcome of denying, first our original sin, and, secondly, the Atonement of the Redeemer. It is marvelous that the doctrine of the Atonement and substitutionary work of Christ should be so ignored, when the idea of propitiatory sacrifice runs through the whole Jewish dispensation. It may be summed up in this: "Without shedding of blood is no remission." Heb. ix. 22. But if we ignore the doctrine of original sin, and the satisfaction of Jesus Christ both for our fallen, bankrupt state, as well as our actual sins, then there is a natural inlet for the doctrine of the annihilation of the wicked; because there was nothing in particular to be saved from. But to return to the text. David earnestly entreats, "Wash me, and I shall be whiter than snow." He well knew the efficacy of the all-atoning blood. The Holy Spirit must have been his teacher, although it was through the instrumentality of the prophet Nathan, with the parable of the ewe lamb, that he was convicted out of his own mouth. 2 Sam. xii.

The whole of the psalm is an earnest prayer, showing that the Lord had granted him that repentance that needs not to be repented of. It clearly shows the blood of atonement is the only antidote for all the ills that the children of God are heirs to. It is that only that can take out every stain. The doctrine is as old as the world, beginning at Abel offering his sacrifice by faith, while Cain was rejected because there was no blood to purge away his

sin. All who ignore the shedding of blood will share the same fate. Cain, being rejected, his enmity is raised, and slays his brother, and is called to account by the words, "Thy brother's blood crieth unto Me from the ground." Gen. iv. 10. But loud as Abel's blood called for vengeance, that of Abel's sacrifice, as representing the lamb slain in God's eternal purpose, and manifested in due time on Calvary, calls ten thousand times louder for mercy. Paul, speaking of it, says, it speaks of "better things than the blood of Abel." Yes, it was that to which Abraham pointed, saying, "God Himself shall provide a lamb for a burnt-offering." All the rivers of blood pointed to the One offering—the Divine Scapegoat; the declaration "that it was not possible for the blood of bulls and goats to take away sin." Heb. x. 4.

"Not all the blood of beasts  
On Jewish altars slain;  
Could give the guilty conscience peace  
Or take away the stain."

This proves conclusively that "the sacrifice of nobler name had richer blood than they." This was it which was prefigured in typical redemption, and, taken in its spiritual sense, it is that of which the Lord said, "And when I see the blood I will pass over you." Exodus xii. 13.

One of the chief objections to the doctrine of Atonement and the substitutionary work of Christ is that in the narrative of the Prodigal Son, there is no mention of it.\* But other portions of holy writ are entirely overlooked. "Because ye are sons," said Paul, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Galatians iv. 6. Yes, here is the secret; because we are sons. All the human race are not Abraham's seed, according to the promise. "The blood of atonement extends only to the spiritual seed of Isaac." Gal. iv. 22—31. Here is where the great mistakes are made in supposing that it is universal. Of course, there are no restrictions to any who feel their need as guilty, lost, and ruined sinners. But it must not be forgotten that it is the work of the Holy Spirit to convince of sin, righteousness, and judgment to come. (John xvi. 8). And as in the case of the prodigal referred to, so is it with all the seed. The time comes when they can no longer fill their belly with husks—the swine's food; but as in the fulness of time God sent forth His Son, made of a woman, so in the fulness of time, the Eternal God sends forth His Spirit to convince the heirs of salvation as to how matters stand with them. He sweeps away every refuge of lies

\* Query: Is it not intimated in the slaying of the fatted calf?

"His fan is in His hand," He thoroughly purges His floor. He comes—not to call the righteous—but sinners to repentance.

But He works in a sovereign way. Not always with alarming convictions, but always with spiritual ones, and always effectual to the chosen seed. Says Peter, "The promise is unto you, and your children, to them that are afar off, even as many as the Lord our God shall call." Acts ii. 39. "Many are called, but few are chosen;" because the outward call does not reach the heart. Many are called in a gospel land like ours, but few are convinced of their utterly bankrupt state; consequently they ignore the Atonement and satisfaction of Jesus; and, like as Paul complains, being ignorant of God's righteousness, Romans x. 3, they go about setting up their own, and so pour contempt upon that which alone can purge away sin, and fulfilling that which is written, Is. viii. 14: "Behold, I lay in Zion, a stone of stumbling, and rock of offence, and whosoever believeth on Him shall not be ashamed." Rom. ix. 23.

Upon the point of believing: it is "with the heart man believeth unto righteousness." Romans x. 10. That is a faith in-wrought by the Holy Spirit. "For it is by grace ye are saved, through faith, and that not of yourselves: it is the gift of God," Ephesians ii. 8, Who says of the blood, "I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." This, and this only, can make whiter than snow. So that it is most essential to make sure that we have a faith of which Jesus Christ Himself is author. Hebrews xii. 2.

Having satisfied ourselves on this point, we may rest assured He will be the finisher thereof. I say this is an all-important point, because none but a true faith can fix upon the object of faith and plead the merits of the all-atoning blood, and "venture wholly" and "let no other trust intrude;" for

"None but Jesus  
Can do helpless sinners good."

If we have a true faith it is a faith of experience, Rom. v. 1-6. We know what it is to be plunged into the fountain opened for sin and uncleanness, Zechariah xiii. 1. We know full well,

"Blood has a voice to pierce the skies.  
Revenge! the blood of Abel cries:  
But the dear stream, when Christ was slain,  
Speaks peace as loud from every vein."

I have laid so much stress upon faith, not that it is meritorious in itself, but that without it (as Paul declares) "it is impossible to please God." Hebrew xi. 6. We can neither plead the merits of the Redeemer, nor appropriate His blessings, so it is impossible to please Him without it. But while we hear so much about faith



in our day and "only believe," there is but a very little said about what the faith is to be fixed upon. There is but a very little about blood to atone or righteousness to adorn, and unless we discover our wretched state in time, instead of being whiter than snow, we shall be like the man without the wedding garment.

G. T. BROOKS.

Brighton, April, 1885.

### "IT IS FOR THE PRINCE!"

EZEKIEL XLIV. 3.

Doth Satan in me see much that's his own?  
No longer hath he my heart as his throne;  
Still pressing his claim?—now Jesus' long since—  
I joy to exclaim, "It is for the Prince!"

The temple in vision as Ezekiel told,  
Encouraged decision the East gate to hold;  
'Tis the sanctified heart, with Heaven's imprints  
Abiding apart: "It is for the Prince!"

Three gates open wide to traffic and din;  
The fourth closed to hide from all that is sin;  
Here Jesus doth sit—its blessed defence,—  
Here all shall submit: "It is for the Prince!"

How precious the thought, tho' sin may abound,  
Where grace hath instructed, and Jesus is found,  
The day draweth nigh this truth to evince,  
The soul shall not die: "It is for the Prince!"

The world and the flesh work hard to undo;  
While trial afresh the soul must wade through;  
But tho' flood and fire be causing to wince,  
This thought will inspire: "It is for the Prince!"

Let grace but endure with sweet godly fear,  
Then sin it subdues, with much 'twill forbear;  
And love's shining hours shall sweetly convince  
The soul with its powers, "It is for the Prince!"

Now Jordan is cross'd; its home full in view;  
Known is Heaven's accost; its gates going through;  
Is password there known? In rapture methinks,  
The soul hears anon, "It is for the Prince!"

Lewes

D. BROOKS.

ELACULATORY PRAYER is the Christian's breath—his secret path to his hiding-place—his express to heaven in circumstances of difficulty and peril. It is the turner of his religious feelings, his sling and stone, with which he slays the enemy ere he is aware of it; and of all religious performances it is the most convenient.—*Williams, of Wern.*

## PERSONAL LETTERS TO THE EDITOR.

AN AGED PILGRIM CHEERED.

London, July 5th, 1885.

Dear Sir,—

How rich and savoury is this month's *Advocate*. Truly it has been and still is blessed to my soul. The piece: "He Knows." Ah, bless His Holy Name! were it not so, the poor, worthless nothing that is saying it, would not now be here to say it; but for His knowledge of me. Oh it did come close home to the poor writer, and so did Lydia's piece of poetry. It was my mercy to know and experimentally to feel that He knew me altogether. How nice to have one's own feelings traced out so clearly and so truly as in the sight of the All-seeing God. But it is the way. It must be so. It is "through fire and through water" that His people must go to their desired haven: some more, some less; but it is the way. But all of a sudden after I had been reading "He Knows" for the third time, you came so powerfully before me in the tent at Camberwell, where you spoke of giving to God's poor needy ones in their old age. You seemed unable to express the heart-felt joy there was in so doing. I do not know why it should so touch me as it does: it is almost too close. I know it is a truth in my little tiny way in days gone by—a blessed truth—what you then said; and I felt it then blessedly, but now mournfully. My friend asked me last Wednesday night, speaking of the workhouse, what makes that home such a horror. I said, Not the horror of going to there. I merely said, The women, I believe, have their meals altogether, and some of them, I have been told, are very dirty in their habits. He said that could be stopped. But the words occurred to me again this morning, and I could then say, it was because I thought it would be pleasing to the devil chiefly, and a few others that have known me in my younger days, because, perhaps, I have spoken to them, and because I know what I have said, and so does the devil unmistakably; and all I can say to him is, Well it has not come to that yet.

Last Tuesday night when I reached home from keeping house for my friend a day or two, there was a large box of groceries from Mr. Norton and the committee, quite unexpectedly. Sir, it is a gift indeed. Not one minute's sleep did I get, nor did I want. I neither felt tired or sleepy. There seemed to have been no night. I got up very early and wrote to Mr. Norton, at 33, Finsbury Pavement, and to Mrs. Heathfield. I opened it on Friday morning, and oh what a present! I am lost for words; but the Lord knows it is keenly felt and highly valued; whether I shall live to consume them is another matter, known only unto the Lord. Is

not our God "wonderful in working," as well as "glorious in holiness, fearful in praises, doing wonders"? Sometimes hiding Himself, as it were for a time for wise reasons; but "when He giveth peace, who then can make trouble?" wishing you much of His presence is the prayer of one who knows the nature of it.

E. K.

THE UNPARDONABLE SIN.

Brighton, July 3rd, 1885.

Dear Mr. Baxter,—

Will you kindly through the medium of your magazine give your thoughts on what you believe to be the unpardonable sin, and if it is possible for a child of God to commit it.

I have been very much exercised and tried on that matter lately. Satan suggesting the most horrid blasphemies to me, and my only fear is that they have escaped my lips. All I can say is I know my heart does not go with them; for I abhor vain thoughts, and when I think of it it grieves me sore. It has brought me into bondage and fear, and I cannot make it out: for I thought I had tasted of the Lord's mercy and goodness, and now I fear greatly.

Do you think Satan can ever apply a text of Scripture that seems to bring a little comfort and cause a little melting, or is not that the Spirit's work alone? Please excuse this intrusion, my mind is exercised, and I have written freely, only I am sorry the time for next month's *Advocate* is so long to wait before I can have a reply. May I beg an interest in your prayers. May the covenant favour of the God of Israel rest richly on you and yours, and cause you to experience the richness and fulness of that love that passeth knowledge, and the good-will of Him that dwells in the bush.

I remain, yours sincerely,  
N. L.

REPLY TO THE ABOVE.

Dear friend,—

The unpardonable sin, notwithstanding the many theological doubts expressed by various writers as to its real nature, is distinctly defined in Mark iii. 28-30. It was committed by those who, in the face of the clearest evidence that the miracles of Christ were wrought under the influence of the Holy Spirit, blasphemously attributed those miracles to Beelzebub, or the devil. Hatred to the person and teaching of Christ, led them to speak thus infamously against that blessed Spirit, under Whose anointing every work of the Saviour was performed: and they did so openly, and with the boldest wickedness, in order to bring Him into contempt with the multitude.

In the days of the apostles some who had made a profession of the Christian religion, and had been invested with miraculous gifts and intellectual enlightenment by the Holy Ghost, afterwards

became apostates—they never having received “the grace of God in truth.” These men became malicious enemies of the Gospel, its Christ and preachers, and did “despite unto the Spirit of grace,” by treading, as it were, “under foot the Son of God, and counting the blood of the covenant, wherewith He was sanctified, an unholy thing.” Heb. vi. 4-16 and x. 29. This was not done in ignorance, but in spite: not in secret, but publicly: and because, like Judas, they did not reap those worldly advantages which they sought in their temporary profession of Christ’s name.

The unpardonable sin is therefore an act of inexcusable malignity; a sin against light and knowledge, and it can only be committed by those who have *no desire* for salvation by the Lord Jesus. Consequently it is impossible that any regenerated persons, whom the Spirit has convinced of sin, and to whom Christ is made precious as an Object of sincere desire, should be guilty of it. They may, and often do, suffer from fearfully blasphemous suggestions. But these are chargeable on Satan only; for it is he who injects them, and they become a source of distress, anxiety, and frequently of terror to the Lord’s people: all which is plain evidence that they are not to blame in this matter, though it oftentimes brings them into sore bondage. And the confusion of mind that usually attends a prolongation of this sore exercise, has led many (including the writer) to apprehend at the time that something tantamount to the blasphemy against the Holy Ghost may have escaped the lips. But this arises from ignorance of facts: for, as already intimated, the real sin is one of resolute purpose and heart-malice, and is unhesitatingly committed by the lips to dishonour both the Saviour and the Spirit of God. You may therefore be assured that you are on safe ground, as one who loves the presence of Christ, and would willingly ever be sitting at His feet to receive of His words.

As to Satan applying Scripture to comfort the people of God, it all depends upon the nature of the comfort sought. Even they may become so carnally minded, as to be seeking something which is neither for their own spiritual good nor the Lord’s honour. Satan may then back up their wishes by suggesting some portion of Scripture as sanctioning the same. But if under a sense of spiritual need the heart is engaged in pursuing after Christ, and desirous of His being glorified in and by it, then it may be regarded as a certainty, that the Holy Spirit is He Who applies whatever portion comes to cheer and strengthen the soul. May the Lord bless these few words, and grant you a blessed deliverance. So prays your sincere friend,

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THE EDITOR.

EXPOSITION OF PSALM CXIX.,  
AS ILLUSTRATIVE OF  
THE CHARACTER AND EXERCISES OF CHRISTIAN  
EXPERIENCE.

(Continued from page 179).

VERSE 5.

*"O that my ways were directed to keep Thy statutes."*



HE Lord has indeed "commanded us to keep His precepts." But, alas, where is our power? Satan would make the sense of our weakness an excuse for indolence. The Spirit of God convinces us of it as an incitement to prayer and the exercise of faith.

If, reader, your heart is perfect with God, you "consent to the law that it is good;" you "delight in it after the inner man," Rom. vii. 16-22. You would not have one jot or tittle altered, mitigated, or repealed, that it might be more conformed to your own will, or allow you more liberty and self-indulgence in the ways of sin.

But do you not sigh to think, that, when you aim at the perfect standard of holiness, you should, at your best moments, and in your highest attainments, fall so far below it; seeing, indeed, the way before you, but feeling yourself without ability to walk in it? Then let a sense of your helplessness for the work of the Lord lead you to the throne of grace, to pray, and watch and wait for the strengthening and refreshing influences of the Spirit of grace.

Here let your faith realize at one and the same view your utter insufficiency, and your complete All-sufficiency (2 Cor. iii. 5). Here behold Him, Who is ever presenting Himself before God as our glorious Head, receiving in Himself, according to the good pleasure of the Father (Col. i. 18, 19), the full supply for this and every successive moment of inexpressible need. Our work is not, therefore, left upon our own hands, or wrought out at our "own charges." So long as "He hath the residue of the Spirit" (Mal. ii. 15), "grace" will be found "sufficient;" Divine "strength will be made perfect in weakness," 2 Cor. xii. 9. "Without Him we can do nothing," John xv. 5; "through Him, all things," Phil. iv. 13. Even the "worm Jacob" shall thresh the mountains, when the Lord says, "Fear not, I will help thee," Isaiah xii. 14, 15.

In connecting this verse with the preceding, how accurately is the middle path defined,—equally distant from the idea of self-sufficiency to "keep the Lord's statutes," and self-justification in neglecting them.

The first attempt to render spiritual obedience will quickly convince us of our utter helplessness. We might as soon create a

world, as create in our hearts one pulse of spiritual life. And yet our inability does not cancel our obligation. Shall God lose His right, because sin has palsied our ability? Is not a drunken servant still under his master's law? and is not the sin which prevents him from performing his duty, not his excuse, but his aggravation? Thus our weakness is that of a heart, which "cannot be subject to the law of God," only because it is carnal, "enmity against God," Rom. viii. 7. The obligation, therefore, remains in full force. Our inability is our sin, our guilt, and condemnation.

What then remains for us but to return the mandate to heaven, accompanied with an earnest prayer, that the Lord would write upon our hearts those statutes, to which He requires obedience in His word: "Thou hast commanded us to keep Thy statutes diligently?"

We acknowledge, Lord, our obligation; but we feel our impotency. Lord, help us; we look unto Thee, "O that our ways were directed to keep Thy statutes." "Give what Thou commandest; and then command what Thou wilt." Now, as if to exhibit the fulness and suitableness of the promises of the Gospel, the commands and prayers are returned back again from heaven with promises of quickening and directing grace. Thus does the Lord fully answer His end with us. He did not issue the commands expecting that we could turn our hearts to them; but that the conviction of our entire happiness might cast us upon Him, Who loves to be sought, and never will be thus sought in vain. And indeed, this is a part of "the mystery of godliness," that in proportion as we depend upon Him, Who is alike "the Lord our righteousness," and our strength, our desires after holiness will increase, and our prayers become more fervent. He Who commands our duty, perfectly knows our weakness. And he who feels his own weakness is fully encouraged to depend upon the power of his Saviour. Faith is then the principle of evangelical obedience, and the promises of His grace enable us for duty at the very time that we are commanded to it. In this view are brought together the supreme authority of the Lawgiver, the total insufficiency of the creature, the full provisions of the Saviour, and the all-sufficiency of "the God of all grace." We pray for what we want; we are thankful for what we have; we trust for what is promised. Thus "all is of God." Christ "is the Alpha and the Omega, the beginning and the end, the first and the last," Rev. xxii. 13. Thus grace reigns triumphant. The foundation is laid in grace, and the head-stone will be brought forth with shoutings, crying, "Grace, grace unto it," Zech. iv. 7. The Saviour's work is finished, and Jesus is crowned Lord of all for ever.

## VERSE 6.

*"Then shall I not be ashamed, when I have respect unto all Thy commandments."*

The Lord requires our obedience to be not only "diligent" but universal. Willingly to dispense with the least of the commandments, proves that we have yet to learn the spirit of acceptable obedience, Matt. v. 19. Grace is given and suited for all, no less than for one of them, "that we might walk worthy of the Lord unto all pleasing." Col. i. 10.

One lust "regarded in the heart" is sufficient to keep possession for the tyrant, however others may be restrained. Even Herod could "do many things;" and yet his adulterous wife, cherished in his bosom, too plainly proved the sovereignty of sin to be undisturbed. Mark vi. 18-20. Saul slew all the Amalekites but one; and that single exception to universal obedience marked his unsoundness, cost him the loss of his throne, and brought him under the awful displeasure of his God. 1 Sam. xv. 12-23.

And thus the corrupt unmortified member brings the whole body to hell. Mark ix. 43-48. Reserves are the canker upon godly sincerity. A secret indulgence—"the rolling of the sweet morsel under the tongue," the "part of the price kept back," Acts v. 1-2, stamps our service as a robbery, not as an offering. We may be free, sincere, and earnest in many parts of our prescribed duty; but this "root of bitterness" renders the whole an abomination. Sincerity therefore must be the stamp of my Christian profession. Though utterly unable to render perfect obedience to the least of the commandments, yet my desire and purpose will have respect unto them all. I shall no more venture to break the least than the greatest of them; much less shall I ever think of attempting to atone for the breach of one by the performance of the rest.

They are indeed many commandments; yet, like links in a chain, they form but one law; and I know Who has said—"Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii. 10, 11. However the professor may confine his regard to the second table (as if the first were ceremonial, or absolute, or the regulation of the outward man was the utmost extent of the requirement), I would fix my eye with equal regard to both; yet specially marking any command in either of them, that may appear most directly opposed to my besetting corruptions. Thus "walking in the fear of the Lord," I may hope to walk "in the comfort of the Holy Ghost," Acts ix. 31. And "hereby shall I know that I am of the truth, and shall assure my heart before God." 1 John iii. 19.

But where, in my strictest walk, is my hope of acceptance, but in Him, Whose obedience has "fulfilled all righteousness" in my stead, and Whose death "has redeemed me from the curse" of my righteousness (Gal. iii. 13), when repentance, prayers, and tears would have been of no avail? Yet it is only in the path of holiness that we can realize our acceptance. 1 John i. 7; ii. 5; iii. 21-24.

The heart occupied with this world's pleasure, knows nothing of this heavenly joy. Its brightness is dimmed, its freshness fades, its life withers in the very breath of an unholy world.

A godly assurance of the present favour of God must be weakened by self-indulgence, unwatchfulness, allowance of secret sins, or neglect of secret duties. "If thou return to the Almighty," said a wise man, "thou shalt be built up; thou shalt put away iniquity far from thy tabernacles. Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." Job xxii. 23-26.

Let us then carefully examine the character of our assurance. Does it rest simply and exclusively upon the testimony of the Gospel? Will it abide the test of the Word of God? Is it productive of tenderness of conscience, watchfulness, and circumspection of conduct?

Does it exercise our diligence in adding grace to grace, that we may "make our calling and election sure," and that "an entrance may be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ?" 2 Peter i. 5-11. How boldly can we plead our Christian confidence in the path of godliness—"I have stuck unto Thy testimonies; O Lord, put me not to shame. Let my heart be sound in Thy statutes, that I be not ashamed." verses 31 and 80.

✦ ABDIEL.

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HEART IGNORANCE EXPOSED.—There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty, and, wanting the benefit of a glass, he still stands in his own conceit. At last a limner is sent unto him, who draweth his ill-favoured face to the life. Now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Sinner, thy temptations are these painters. They have drawn out thy ill-favoured heart to the life, and have set it before thine eyes, and now thou seest how ill-favoured thou art. Hezekiah was a good man; yet, when he lay sick, for aught I know, he had somewhat too good an opinion of his heart, and for aught I know also, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart.—*Bunyan*.



### “WHAT IS TRUTH?”

Christ the Saviour is the Truth!—  
 Yea, Truth divine is He.  
 Possessest thou this Truth, my soul?  
 Then Truth hath made thee free.  
 Truth teacheth thee thy sinfulness;  
 'Tis Truth that maketh whole;  
 For Jesus came that He might be  
 The “Healer” of the soul.  
 Truth stood thy “Substitute,” and now  
 Stand thou in Truth thy Head;  
 In Spirit daily feed on Him—  
 For He is Heavenly Bread.

Whitby.

M. L. SYKES.

### OBITUARY NOTICES.

THE LATE DR. ALFRED HEWLETT.—As a small tribute to the memory of this excellent man we feel constrained to insert this brief notice. During the period of our pastorate at Sion Chapel, Nottingham, we knew a great deal more respecting him than we have during the past 18 years. Once and once only we met at a friend's house in that town, but the meeting was too brief to bring us together in that close intercourse which would have afforded so much pleasure. At that time the Dr. (though he was not a D.D. then) used frequently to visit and preach in Nottingham, and it was the desire of many that he might settle there, as he usually had large congregations to hear him. But the Lord, as is now manifest, intended that he should not leave Astley, and we, though quite unconsciously, were one of the links in that chain of this providential arrangement.

It happened that during the period when active steps were being taken to secure if possible his services at St. Paul's church, we were invited to the pastorate at Sion Chapel, and when the news arrived that we had accepted the same, Mr. Hewlett decided it would not be judicious or kind to produce a division among the lovers of the truth, whose numbers, though more than sufficient to fill one place, would hardly have sufficed to fill the two, and the people were then so truly devoted to us that few would have left at that time. Still the forbearing conduct of the good man is worthy of all praise, and we have ever felt the highest regard for him personally and ministerially through the good reports of those who occasionally attended his ministrations.

From the extensive account of his career as supplied in the columns of the *Tyldesley and Atherton Chronicle* we learn that the parents of Dr. Hewlett desired that he might become a clergyman, but at the age of 22 he was engaged in conducting a day school for classical and commercial pursuits in the city of Oxford. While thus occupied, as it appears, the Lord the Spirit was pleased to convince him of his lost estate as a sinner in the sight of God through the instrumentality of a clergyman. “Then” says Dr. Hewlett, “I saw my own

blindness, and felt my own weakness, knew my own ignorance, and groaned under a sense of my own hardness of heart." We are not able to trace the course of his experience, and the way in which he was brought into the glorious liberty of the gospel. But that he was delivered by the same Almighty power, which wrought conviction his entire ministry bore witness to. For Christ in His person, blood and righteousness, and the covenant work of the Spirit upon the hearts of God's elect, were distinctive points in his pulpit ministrations.

In 1831, when he was 27 years of age, he was offered by the bishop of Chester the curacy of Astley, with a house to reside in, the emoluments being only £60 per annum. The whole affair was very unpromising, as may be gathered from the following extract from the *Tyldesley Chronicle*: "On the 19th December Dr. Hewlett visited Astley for the first time, and of this period he writes: 'It was a dreary time of the year to pay a visit to an out-of-the-way country village, and very bleak, dirty, and desolate it appeared. I called at the parsonage, which I found to be an old fashioned house of a good size, and capable of being made very comfortable. I then went into the chapel, and I am sure I cannot describe the miserably-wretched appearance it wore. At some distant period it had been whitewashed, but at this time it was filthy. The doors were nearly worn out. There was a hole through one which would almost allow a dog to creep in and out. The floors were damp and green, and altogether it looked, but for the dirty pews, more like an old barn than anything else. In addition to this I was told there was a Sunday School; but this proved to be the parsonage barn. Having inquired the best way of getting to Manchester to take coach for Oxford, I found that I must walk to Patricroft, and then proceed by the Liverpool and Manchester Railway, which had been opened twelve months before. The chapel warden volunteered to walk with me and carry my portmanteau. We arrived too late at the station, so walked all the way to Manchester. On the road I heard from him very much of the proceedings of 1822, with this addition, that the part of my incumbent's conduct which was most offensive to the people was, his sending for a troop of soldiers to force an entrance for him into the church, the people having assembled in a body Sunday after Sunday to prevent his entering.'"

But if the place of worship and the School was in such a deplorable plight what was the state of Astley itself? The subjoined extract will show:—"At this time ignorance, immorality, and vice were overrunning the village; all this resulting from neglect of attendance at Church, in consequence of the parishioners' nominee having been turned out. The doctor writes: 'No place could have been more unpleasant or distasteful to me than Astley was during the first few months of my residence here. Unnoticed by almost all the respectable portion of the inhabitants, and treated with rudeness by the poor, I sighed for the classic groves, the Christian society, and the civil and almost servile manners of the poor of the university and the city of Oxford. Nothing but a persuasion that God had called me to this post, and had a work for me to do, could have prevented me from being completely wretched.' As an instance of this rudeness it may be stated that as he was one evening returning home after

visiting several cottages he met a young woman to whom he civilly said, 'Good night.' The reply was 'Whor?' 'I merely wished you good night, he said 'Oh,' she replied, and walked on. Another instance was that this being the year when cholera morbus made its appearance in the country, at the request of the lord of the manor he delivered handbills to each house containing cautionary directions to guard against it, and for several months afterwards whenever he went into one particular part of the village some rude person was sure to call after him 'Cholera Morbus.' "

"To say that the deceased gentleman during his many years in Astley has done great good, is but a feeble manner of expressing the wondrous works which he has performed, and which gained for him the highest encomiums from all sorts and conditions of men. One curious episode in the late doctor's history may be quoted, the date being 24th Nov., 1832. As told by the doctor himself it reads as follows: 'A singular occurrence took place here to-day. I went to Manchester this morning and determined to walk home. When I got to Worsley it rained heavily, so I went to the house of a friend and occasional hearer and stayed with him to tea, which made it nearly eight o'clock before I reached home. On my entering the house my dear wife said, "There has been a strange piece of work this afternoon." She then told me that there had been a funeral waiting for a long time, and that no minister could be got. The man was a professed Unitarian, and the local preacher, being with the funeral, had gone into the Church and read some service of scripture and something more at the grave side.' Writing to a friend on this point he says: 'You will think it strange that I had forgotten this funeral, stranger if I neglected it, and stranger still if I knew nothing of it, yet this last was the case; it was the custom at that time to signify a funeral, only by tolling the bell the evening before. Now it so happened that the evening before we were all from home taking tea with a kind neighbour, and consequently did not hear the bell. You may suppose I was much vexed and annoyed. I considered that my clerk and chapel-warden ought to have prevented it, and might have done so, by taking the corpse into the church and locking it up till I came home; but it was such a case as they had never heard of, and they knew not what to do.' The following Monday the doctor visited the Bishop of Chester on the question, but both he and his secretary were at a loss what to advise, the latter recommending strong measures; but the doctor mentions in his diary, 'Astley is such a moral wilderness, and the people would be so easily excited against the Church, that I think the more quietly the matter is ended the better: and thus it ended.'

Yet even this solitary place was made to rejoice, and this desert to blossom as the rose. For the labours of Dr. Hewlett were crowned with such success that twice the church had to be enlarged, whereas at his first sermon on January 8th, 1832, not more than twelve persons were present in addition to the teachers and scholars of the Sunday School. But the text was expressive of a noble gospel resolution, "For I determined not to know anything among you, save Jesus Christ and Him crucified," 1 Cor. ii. 2.

We have not space to follow the life of this gracious and gifted servant of Christ. He was spared to pass the age of fourscore and to continue to labour

up to that advanced period. About three weeks before his death, which took place on Wednesday, the 10th of June, he had a fall, which combined with his other bodily ailments accelerated (as the saying is) his death.

His funeral was attended by a vast concourse of persons and many clergymen and some dissenting ministers, and "in the sure and certain hope of the resurrection to everlasting life" the good man "was well laid in his grave." Our space limits our observations to this point.

[We may add the above was written before the Gospel Magazine of last month was issued.]

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MR. DAVID WELLER, of Maresfield, near Uckfield, Sussex. On June 20th, this gracious, widely-known and beloved christian passed away to his eternal rest at the advanced age of 93. Up to a short period before his decease his faculties were in excellent condition, excepting his hearing, which of late had been so defective as to prevent his enjoyment of the Sanctuary Services. And if there was one who could say, "Lord, I have loved the habitation of Thine house, and the place where Thine honour dwelleth," he was the man.

The Lord was pleased to meet with him in early life, and to bring him under the faithful ministrations of men like John Vinall, Senr., Thomas Hardy, of Leicester, and others of the Huntingtonian stamp, through whose instrumentality he was built up in the distinguishing truths of the everlasting Gospel. But he might well be described as a large-hearted, loving, and peace-making disciple of the Lord Jesus, rather than a follower of any man in particular, though Huntington's works and Hart's Hymns were, next to the bible, his favourite companions, but not to the exclusion of other books and Magazines which set forth sound doctrine and experience.

He was twice married: but after the second union, he fell into great distress and despondency, which lasted for years. During this period, all he had passed through and enjoyed was clouded over, and he could not realise any of the rich manifestations with which he had been previously favoured. But in due time the Lord appeared. The Sun of Righteousness arose with healings in His wings, and the Holy Spirit again bore witness with his spirit that he was a child of God.

The change was so great and complete that the joy of his family and friends was only second to his own. And from that period to the end of his course he has been specially distinguished by all who love the truth as a specially favoured man, knowing the joyful sound, and walking in the light of the Lord's countenance. His conversation was usually "with grace seasoned with salt" and ministering grace to the hearers, and he was emphatically a man of prayer, and possessed a remarkable gift in his public addresses at the throne of grace.

He was interred in the same grave in Maresfield Churchyard as his first wife, in the presence of those who loved him as a relative, a friend and a christian. We hope some further account will be forthcoming, but append the following letters:

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"Vine Cottage, Grantham, June 23rd, 1885.

"My dear Mr. Baxter,—I have this morning received intimation of the death of my faithful and best-beloved friend—dear Mr. Weller. Mrs. Aylwin writes: 'Our beloved father entered into rest on Saturday, about 11 o'clock, after six days' intense suffering—mentally and physically. His end was peace. You are the last person he wrote to.

"Be to this world as dead,  
 Alive to that to come:  
 Our life is hid with Christ in God,  
 Who soon will take us home,"

were some time since his words. G.C.'s piece, in this month's *Gospel Magazine*, was amazingly blessed to him. O may his death be deeply sanctified to us. No one to pray for us now. He loved you dearly, and I know you did him. His loss is great to us. Yours affectionately, E. AYLWIN."

"I thought you would like his last letter in your next month's *Advocate*, so I send a copy for you as I cannot part with the original. I felt such an impulse to reply immediately: and those words, 'Whatsoever thine hand findeth to do, do it,' &c., crossed my mind; but I was prevented writing, and intended this week to have written. It is a grief to me I did not then. I know how he loved you and Dr. Doudney, and valued both Magazines. He brought us your first *Advocate*, and I have always taken it since. He had a mind to further every good work, and encourage every seeking soul. I have a multitude of his letters I much prize. . . . Mrs. Whittaker was poorly yesterday. Wishing you every good.

"I am always, your Sincere Friend,

"S. HOYES."

[Copy of Mr. Weller's last letter.]

"Park Farm, Maresfield, June 7th, 1885.

"My dear Friend, Mrs. Hoyes,—Now the household are gone to chapel I am set down to try to write to you in answer to your loving, kind letter. I was pleased to hear you are better, and I hope your leg is now quite well. A lame leg, and a broken heart and a contrite spirit are well pleasing in the sight of God. And may we be so favoured, under our trials and afflictions, and prove in the end they all work together for good to them that are exercised thereby.

"I had a better night than common last night—more sleep; but in the morning a most distressing feeling about an hour. So troubled for breath. Kept praying, and quoting those words, 'Wait on the Lord and be of good courage, and He shall strengthen thine heart.' And I do believe He does, or I could not live under such oppression. When I get a little better I try to bless the dear Lord for the help given me, and beg Him to strengthen my heart according to His promise: 'Oh that men would praise the Lord for His goodness; and for His wonderful works to the children of men,'—you and I among the number. Surely we may say, Thy judgments are abroad in the earth. May we learn righteousness under the same, and bless the Lord, and not forget

His benefits : Who forgiveth all our sins. Thanks be to our Heavenly Father for the unspeakable gift of His only begotten Son ; and that blessed promise, that ' Whoever believeth in Him should not perish, but have everlasting life. . . . " Give my love to dear Mrs. Whittaker. . . . I had a letter from my daughter this morning telling us dear Miss Welland passed quietly away the night before (an only daughter). The father and mother are greatly distressed. Mr. Hallett, we hear, is to preach for Mr. W. to-day.

"How you are favoured in your family—all alive. Your trials come to you in another way. I hope the Lord will give you grace and faith to hold on until your departure comes, and give an abundant entrance into His heavenly kingdom. We have many things to be thankful for ; such nice showers, so suitable for the corn and hops. Be thankful for present, my dear friend, and then ask for more. The good Lord is very good in supplying all our needs according to His promise.

"Your love and my old age must cover all bad writing and mistakes. My daughter, Mrs. Aylwin's love, and a lot from me.

"Ever yours in the best of bonds,

"DAVID WELLER."

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MISS MARTHA OSBORN.—On June 9th, this christian was summoned home to her everlasting rest. She was the daughter of Mr. Wm. Osborne, of East Dean, near Eastbourne, whose decease we recorded a few months since. She had feared the Lord for a considerable time, and was a member of Jireh Chapel, Lewes. It was her lot to pass through much affliction, which ended in consumption, but the Lord so favoured her at the last that she welcomed nature's dissolution, in the apostolic confidence expressed on her funeral card : "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Corinthians v. 1. Her age was 37.

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#### THE LATE N. WINSLOW.

Wadhurst, June 5th, 1885.

Dear Sir,—I have for some time had a wish to write to you. For it will be remembered by many of your readers that a few months since dear father wrote to you concerning my dear brother, who was then in such a suffering state here ; but March 31st the Lord removed him from us. We had hoped against hope for his recovery ; but the Lord is wise, and none can stay His hand or say what doest Thou ? Yet in this sad trial we know 'tis well ; for we have the unspeakable comfort of knowing while absent from the body, he is present with the Lord of life and glory. And then,

"The theme, the sounds, the bliss, the joy,  
Fills the fair soul to running o'er ;  
While his own harp shall find employ  
In love and blood for evermore.

“With life immortal he’s replete,  
Far, far beyond sin’s cursed wiles;  
His crown is placed at Jesus’ feet;  
Entranc’d he feeds on heavenly smiles.”

We feel we should sink if it were not so. And now may I ask a very great favour of you since his case has been made known, when you have a space to spare in the much-prized *Advocate* to insert a letter or two of his. I will, with your permission send a few that I have copied, leaving the rest to your wisdom, and hoping the Lord will still strengthen and support you in your labour of love.

I remain, yours truly,

ONE OF THE SISTERS.

To Mr. Baxter.

“Faversham, Dec. 8th, 1869.

“My own dear Sister,—I received your welcome letter and was pleased to hear that you are all well. I feel that I cannot write a letter worth a penny stamp, or a farthing one either, if there were such a thing. I hope you liked Mr. Bridger’s discourse; but I know well what it is to feel we cannot hear anything, and wish for the conclusion. But would we have it so? Would we not rather that our hearts were going out to God for a blessing? But if we could always hear well, as some tell me they can, should we prize encouraging seasons, hoping seasons, or prayerful ones? No; we should be walking in our own strength, which is perfect weakness. We should have cause to fear we are among those of whom it is said, ‘They have no changes; therefore they fear not God.’ Consequently, our not feeling is not the rule by which God grants a blessing.

“I think I may say I never felt so cold and dead as I did last Sunday. I went to chapel morning and afternoon, and returned hard, unfeeling, and rebellious; ready to give all up, and tempted to give myself wholly to the world. But in the evening I went to the prayer meeting, and I hope had a blessing. One or two of the men seemed to know my every thought and feeling, and I can but think their prayers will be answered. But oh! it is all gone. Satan seems to have more power over me than anyone else.

“This house is full of professors. Sin seems no burden to them. They seem proof against temptations. But, alas! I find that ‘the heart is deceitful above all things, and desperately wicked;’ and if I ever reach heaven, it must be by mercy and grace alone; an act quite independent of myself, though in me. I cannot think a good thought; and, like the poor woman, I seem to get no better, but rather grow worse. I sometimes look back upon the past and ask, Have I ever prayed? Has the Lord ever done anything for me? If so, why am I thus? Why so unclean, so sinful, so dead, so hard and careless? Why am I still spared? Why was I not taken in my infancy, as my two first brothers?

“I could tell you of two or three hair-breadth escapes of my life; one in particular. O that moment, when another minute and I should have been in another world! O the thoughts of a mis-spent life, a sorrowful mother, and heart-broken relatives and a just God, all appeared before me in their glaring

colors. But I will not harrow your feelings by dwelling on this. I often look back and tremble. O how ungrateful I am for sparing mercy. Sometimes I think perhaps it is only to fill up the measure of my iniquity, and sometimes I hope for better things. Sometimes, in my poor prayers, I speak thus: 'O Lord, Thou art not unmindful of my existence. Thou upholdest me every moment, and hast wonderfully preserved my life, and appeared for me in providence. Wilt Thou not have mercy upon me. I cannot be put off with these temporal blessings. I want something more. If I have never prayed, let me now begin. If Thou hast begun a work in my heart, oh carry it on; and if not, do begin it. O let me not be deceived in so great a matter.'

"I do so dread a worldly religion, and I am sure people think me very bad and hard-hearted. Quite right too. But they tell me only to believe, simply rest on Christ; but I can't. All I can do is sin, and I don't know how they do it. Yes; I do. If they did aright, Christ helped them. Then why don't they give Him the glory?"

"Last evening, I went to hear a Mr. Macintosh, a learned man, and I should hope a good one. He is one of the Plymouth brethren. This evening I went to the prayer meeting, and if the prayers offered up are answered, I shall not be lost. Oh may they be. I don't remember the hymn; I quoted a part of it in my last; but if you tell me the first line when you write, I will gladly write it out for you.

"I often think how different I am from the people of God, who speak of their conversion, and of the awful looking-for of judgment, &c.; but I am obliged to go to the Lord and say, 'Just as I am.' If I don't feel my state by nature enough, O make me; and, however painful the means, O make me a real christian! I often think of that passage: 'I will bring the blind by a way they know not,' &c. I can say I want Christ more than anything else; and so can you. But then I am often so hard and careless, and seem so taken up by the things of the world, and Satan says: 'Ah; it is no use. You are a worldling and are not sincere.' But I cry the louder: 'O, Lord, then make me sincere.'

"I think I must, however, draw to a close, as it is late, and I have written such a long letter. I hope you will write me a long one. I am longing to see you. Hoping you are quite well, as I am pleased to say I am.

"I remain, with best love, your affectionate brother,

"NAT."

*(To be continued).*

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UNBELIEF'S ACTION.—Unbelief is Satan's own seed, his darlings, his shield and buckler; it bars the head against everything that comes from God, but embraces all that comes from Satan. It rejects God and Christ, the Holy Spirit, the gospel, the minister, of it, and the followers of it; but false prophets, false Christs strong delusions, blind guides, false apostles, and deceitful workers these it receives.—*Huntington.*



## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

Pavement, December 20th, 1840.

To my sister in Jesus, beloved and longed for in the bowels of the Lord, this comes greeting with "Mercy unto you and peace and love be multiplied."



Consideration for your bodily weakness prevents our conversing face to face at present, I venture to send this little quiet messenger, whose visit I trust will not exhaust you. It is commissioned gently to whisper that you are still held in affectionate remembrance by its writer, according to the will of our precious Lord, Whose injunction is that we love one another—may it be "with a pure heart fervently." Ah! then it can be alone in Jesus, for He is our purity, and He our fervour. 'Tis in Him our eye is single, and we can do things without partiality, and without hypocrisy, and in Him our hearts glow with love to His members for His sake. May the dear, sacred Comforter Who testifies of Him, teach us more of that experimental abiding in Him by faith, so blessedly spoken of in the Word, by which we shall richly enjoy purging and cleansing by blood, robing in righteousness, and dwelling in love. Indeed, my dear sister, I do think this little-known, and little-sought-after, secret of abiding in Jesus, has much to do with our spiritual health and fruitfulness, according to our dear Lord's word: "He that abideth in Me the same bringeth forth much fruit." From what little the Lord has taught me I must confess I find in this abiding, real self-denying, flesh-mortifying, world-crucifying, sin-subduing, and devil-vanquishing. 'Tis our being "baptized into the death of Christ" by the Holy Ghost, which is our death to, and victory over sin, self, and the world, so that we join the Apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." And it is our being raised in the power of His resurrection into newness of life, by which we bring forth fruit, not for self-exaltation, but unto God. O, in this blessed life of faith, how completely self is abased, and laid down in its real nothingness, while the Three-One Jehovah is glorified.

The Lord bring us more to the single-eyed "simplicity in Christ," from which our enemies are ever seeking to beguile us, but by which our hearts will burn with love, our conversations be savoury, being seasoned with salt, and our lives in their little measure sparkle the praises of Jesus. It was so in olden time, that the saints were taken knowledge of that they had been with Him; nor will the effects be

less visible now. But, alas, there is amongst us too much self-seeking and self-pleasing while Christ is neglected and dishonoured; hence we are poor and lean, and there is much spiritual complaining in our streets. May the Lord the Comforter revive us exalt Christ in our midst, and bring us continually to lose our lives for His sake, that we may not live, but Christ live in us, and shine through us, we "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh;" for we are not now our own but His, Who died for us, and rose again. Therefore, as we are His portion, He delights in us, and rejoices over us to do us good, and as He is our portion, our glorifying must be of Him, and our rejoicing in Him continually. This subject of losing ALL for Christ, and finding ALL in Christ, is very dear to my heart. You love it too, therefore I write freely, though feebly, not as having attained, but just tasted, and pressing after, &c. Perhaps you think I am forgetting your affliction, indeed I am not, but Jesus is ALL in health and sickness, and abiding in Him as essential for patience in suffering, as strength in doing. I sympathize with you, my dear sister, in your pain and weakness, and have constant remembrance of you at the mercy-seat: but at the same time rejoice that it is all in love, for the trial of faith and the perfecting of patience, and though the mercy seems to come cross-handed, and with the rough side upward, yet 'tis mercy still, and not one thing shall fail of what the Lord has promised. All shall surely come to pass in His time and way. Am thankful you have cast yourself upon Him in the means of His own appointing. He says: "Those Who honour Me, I will honour." Trust you find Jesus precious and present, and that as He is touched with the feeling of your infirmity your heart is touched with the feeling of His sympathy. May the God of Peace be with, and the Peace of God rest upon you, both richly.

Accept our love in Jesus, and excuse the freedom of your humble sister in Him,

Mrs. Fothergill.

R. BRYAN.

LETTER BY THE LATE THORPE SMITH.

8, Nichols Street, Humberstone Road,  
Leicester, March 6th, 1875.

Beloved in the Lord, and companion in the warfare with the three-fold troop; may an abundant increase of grace, mercy, peace and love be thy happy lot in thy declining days.



If the Lord spares me, and nothing arises to prevent, and it be perfectly agreeable to you, I feel at liberty to come to you on Thursday, the 18th of this month. I could leave here by a train reaching Saxby about 10 o'clock a.m., if that would

suit, or else I must come by the afternoon train, getting to S. a little after 5 p.m. Just suit yourself. Fix, if I come, and send me word, and I will try and attend to your convenience. You will have plenty of time to make it known around. I shall be on my way to Newark for the following Sunday. I am truly thankful to my most gracious God that my health is very much improved the last month. I wish to wear, and not rust out, please God. I am desirous to know, feel, and enjoy an increase of His loving-kindness to me, a poor helpless beggar on His bounty. To cleave closer to and feel greater delight in His service. I long, cry, desire, and seek after closer communion with that dear one, Who hath won my heart's best affections, and bound my soul to His blessed sway; but daily feel how helpless I am. He must both work in me to will and to do, or I can do nothing as I ought; for I would be holy, free from sin in every sense. I would be spiritually minded; be free from vain thoughts and evil thoughts, to shine brighter in His blessed image, and glorify Him in all things, &c. He has given me a will towards these things; but how seldom, if ever, can I do them. So I remain a poor dependent beggar at mercy's door. I have no expectation of arising to a higher position while here below, yet have a hope that I shall live to see the time come when the beggar will be lifted up from the dunghill of his own depraved body of sin, and sit among the princes of His people with thee.

My love to thee, and all your family, and all friends at B. and around.

I remain,

Thine sincerely and affectionately in the sinner's Friend,

THORPE SMITH.

---

LYING AT THE CATCH.—Sinner, whoever thou art coming to Christ, believe it, thou wilt not injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch Him at His word. "The men did diligently observe whether *anything* would come from him," to wit any word of grace, "and did hastily catch it." And it happened that Ahab had called Benhadad his brother. The men replied, therefore, Thy "brother Benhadad": catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and He will take it kindly at thy hands. When He in His argument called the Canaanitish woman "dog," she caught Him at it, and said, "Truth, Lord, yet the dogs eat of the crumbs, which fall from their master's table." I say she caught Him thus in His words, and He took it kindly, saying, "O woman, great is thy faith; be in unto thee as thou wilt." Catch Him, coming sinner, catch Him it His words; surely He will take it kindly, and will not be offended at thee.—*Bunyan*.

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SEPTEMBER, 1885.

THE  
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FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS,"—GAL. III. 28.

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The next Monthly Meeting of the Committee to be held (D.V.) at Cavendish Place Chapel, Eastbourne, will be deferred till Monday evening, October 5th, 1885, at 7 o'clock.

We are compelled to omit various Notices of Publications till next month.

**THE LATE MRS. RICHARD MANNINGTON.**—We much regret that the following letter was too late to appear in the body of our magazine. It will speak for itself. We can only rejoice that the dear old saint was so favoured in her last days, for at so advanced an age, when the physical powers are exhausted, "perfect peace" is quite as precious as abounding joy.

Silverdale, Salehurst, Hawkhurst, August 19th, 1885. Dear Mr. Baxter, —You will, I am sure, excuse the liberty I am taking in writing to you, it is to ask you if you would notice in next month's *Advocate*, the death of Mrs. Richard Mannington, widow of the late Mr. Richard Mannington, formerly of Maresfield, Sussex, in her ninety-second year? Personally, I believe, she was unknown to you, but she was a constant reader of the *Gospel Advocate*, and well known to many of its readers, especially so to the late Mr. David Weller, whose death you noticed in this month's issue. Mrs. Mannington, her late husband, and Mr. Weller were special friends, being of one heart and mind, concerning the things of God; and I believe Mrs. M. corresponded with Mr. Weller occasionally until within a few months of his death. The last letter Mrs. M. had from Mr. Weller was written by his daughter, he being unable to write. Mrs. M. was one of the few remaining hearers of the late Mr. Huntington. I have often heard her speak of her visiting at Cricklewood with some of the Lewes friends; also of giving her first seven-shilling piece towards the building of Jireh Chapel. She was, I believe, brought to a knowledge of her interest in Christ under the ministry of the late Mr. Jenkins in early life. She was a member of the church at Jireh under the late Mr. John Vinnall, senior, for many years. She became a widow in 1841, and from that time until she quietly fell asleep in Jesus, she was led to watch the Lord's hand both in providence and in grace, and found in Him a never-failing Friend. She always took very great interest in Mr. Bridger's Mission, and, I believe, always wrote to him with her annual parcel of books, and small donation. I should like to add that Mrs. Mannington only kept her bed for four days, and during that time she was quite conscious and very peaceful. She seemed to dwell very much on the thought of there being a mansion prepared for her, and at another time said she had peace—perfect peace—but would like the Lord to shine upon her. With kind regards, believe me, Yours very sincerely, JAMES CAFFYN.

**THE APOCRYPHAL BIBLE.**—To the Editor of the *Gospel Advocate*.—Dear Sir,—I have received the following:—"Dear Sir,—Thanks for your kind and useful notice in *G.A.*, re the Revised Version of the Old Testament. What you add about N.T. is hardly fair, because in it the words, 'The Spirit of God,' 'Holy Spirit,' 'The Lord the Spirit,' &c., are invariably written with a capital 'S,' see 2 Cor. iii. 17-18, and margin; Rom. xi. 19, and margin. The solemn and fatal omission (without note in margin) of 1 John v. 7, and part of Col. ii. 2, do suggest what you say, Yours, etc., A.B." If my letter in the *G.A.* conveys the idea that the revisers have done in the New Testament what they have in the Old, namely, substituted in all cases a small "s" for the capital one in such sentences as "Spirit of the Lord," &c., I would like to remove such impression, but the revisers have in numberless other instances favoured the Socinian heresy, and this you will remark when time permits you to analyse the work. I merely give a warning note, and to be forewarned is to be forearmed. The Socinian ignores Satan and his great power and influence over men, and to do this is at the same time to ignore Christ. Who came to destroy the works of the devil. To estimate the genius of a great captain we must know the strength of his adversary, and an attempt to make the enemy of our souls less potent than he is described in God's Word, is to rob the Captain of our salvation of the glory due to His name. Prior to the advent of our blessed Lord, Satan had great power and took possession of the bodies of men and of inferior animals, and yet he is, so Socinians tell us, only a mythical being or a symbol of evil. Do not the revisers, by describing the demoniacs in the Gospel as "epileptics," favour the Socinian heresy? Faithfully yours, H. BELCHER, 58, Sutherland Avenue, Maida Villa, W. Aug. 4th, 1885.

**SPAIN'S CALAMITY AND ROME'S GRATITUDE.** Never had Rome a more hated child than Spain. For her that nation has waged relentless wars, employed all

horrors of the torturing Inquisition, and would, had the Lord permitted, by means of her Armada, have crushed out Protestantism in England. And how has Rome re-paid her most zealous offspring? Supposing the Pope and the priesthood to possess the power in heaven and earth which they lay claim to the ingratitude has been that of the blackest hue. Rome has not only allowed Spain to sink in the scale of nations from a first to a third or fourth-rate power, but has also suffered the cholera to ravage her provinces and destroy her people to the most frightful extent. For who that has read the account of deaths from this terrible disease in sweeping away its fifteen or sixteen hundred daily can say this is an ordinary matter. Neither do we believe that it is because England as a nation is better than we have escaped. If we were to affirm such a thing we might well expect our own vicious wickedness to correct us and our backslidings from divine Truth to reprove us, by the Lord visiting and chastening us in His wrath. But the point we aim at with reference to Spain is this: She venerates a Pope and priesthood who claim all power with heaven and ability to perform miracles, which Protestants dare not assume! Why, then, has not Papal Infallibility long since come forth to the rescue and bidden the choleraic waves either to recede or stand still, saying, "Hitherto shalt thou come, but no further." Like the vermin which in the Egyptian plagues rested on the magicians also, so this plague has stricken down the popish arch-bishop of Seville and various inferior priests, and they were powerless to withstand its assaults: and yet Rome's votaries there and in England learn nothing. They are set in fire round about, yet they know it not, and they are burned, yet they lay it not to heart. O monstrous infatuation! Truly the word declares, "They are mad upon their idols." Poor Spain! Poor Ireland! and poorbefooled England! the worst of all—because of the breaking of those chains by the Reformation, which were not broken in the two other countries. May our God overrule the Cholera Scourge to open the eyes of the Spaniards.

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
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## ESSAYS ON HART'S HYMNS.—LXXII.

## HYMN 67.

## CHRIST'S RIGHTEOUSNESS.

 THE first recorded survey of the earth by Jehovah after the expulsion of Adam from Paradise is found in these words : "And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth," Gen. vi. 12. The Psalmist in his day affirms that there was then no improvement, saying, "They are corrupt, they have done abominable works, there is none that doeth good," Psalm xiv. 1. Paul, about eleven hundred years after, quotes with approbation the words in proof of the universal ruin of Jew and Gentiles, Rom. iii. 9-12. And a glance at the state of the world in our day will demonstrate, to an enlightened understanding, that this depraved state of human nature continues unchanged: while a felt sense of the leprous plague of the heart will, and does, convey to every member of the Lord's family the most indubitable evidence of the truth.

How then from the Earth, or any of its children, could hope arise as to the bringing forth of an available righteousness to clothe and beautify a sinful race? And yet the Lord promised this: for it is written: "Truth shall spring out of the EARTH," Psa. lxxxv. 11: and again: "Let the EARTH open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it," Isaiah xlv. 8. The last sentence contains the secret: it was to be effected by the omnipotence of *creative* power: even as it is declared: "The Lord hath *created* a new thing in the EARTH, a woman shall compass a man," Jer. xxxi. 22. "A new thing" indeed it was for a woman, who was a virgin, to be a mother. And forasmuch as she, a poor daughter of Adam, sprang from the EARTH, and the Saviour was born of her, the EARTH brought forth in His Person salvation, and righteousness sprang up together, by the creative energy of the Holy Spirit.

And thus out of the EARTH which received the curse arose the blessing. And yet, not wholly so: for Mr. Hart is correct in saying,

"Righteousness to the believer  
Freely given, comes from Heaven,  
God Himself the Giver."

"*From Heaven*" the Son descended, when He came forth from the Father into this world, and entered into that pure humanity, which was so mysteriously linked with an earthly origin in the person of Mary its mother. And hence in both of those portions which we have quoted the heavenly is linked with the earthly: for Truth was not only to spring out of the Earth, but Righteousness was to look down *from Heaven*: and in harmony with this Isaiah cries, "Drop down, ye Heavens from above, and let the skies pour down Righteousness." For even as the manna in the desert for Israel came down from the opened windows of Heaven, so the Father's "unspeakable Gift" came *freely* down, to enrich those who through grace become "believers" with that justification which "by the deeds of the law" none could receive. "For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 3, 4.

This union of Heaven and Earth in the great work of righteousness and salvation constitutes the great mystery of the Gospel. None of the natural children of Adam have right to lay the least claim to taking any part in the same. "Of the people there was none with" Him Who accomplished it. Therefore our poet says,

"Christ hath wrought this mighty wonder:  
God and man by Him can  
Meet, and never sunder." *ver.* 2.

And on what ground? On this, and this only:

"All the law in human nature  
He fulfilled; reconciled  
Creature and Creator." *ver.* 3.

Verily a "mighty wonder" this! And how perfectly that mediatorial mission of the Lord Jesus must have been carried out, for God, the Fountain of holiness, and man, the fountain of corruption, to

"Meet, and never sunder!"

Only they who are cognisant of the chambers of imagery within; who "sigh and cry for all the abominations" existing and struggling for predominance within, can rightly view the "mighty wonder" of this "meeting" of these unparalleled opposite extremes. How often to the doubting child of God does it seem

almost impossible that it should ever be, in his or her case. But in this perplexity Christ becomes revealed by the Spirit as the Mercy-seat: and "There," says the God of all grace, "will I *meet* with thee, and I will commune with thee." Exodus xxv. 22. Marvellous arrangement of sovereign grace! How can the Father of mercies and God of all comfort be sufficiently magnified for ordaining such a plan, by which a *meeting* without an after *sundering* is brought about? for the persuasion of the apostle that "nothing should be able to separate from the love of God, which is in Christ Jesus the Lord," Rom. viii. 38, 39, is the Holy Spirit's affirmation of the blissful fact.

The atonement, or reconciliation, being accomplished, and the creature "made nigh" to the Creator, and placed manifestly in the relation of friendship and adoption, there is complete deliverance from the obligations of law and the claims of justice. The operation of faith in Christ Jesus by the power of the Spirit introduces the believer into this privileged estate: as it is written: "Therefore being justified,\* by faith we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace (*i.e.*, of Justification) wherein we stand, and rejoice in hope of the glory of God. This is the point Mr. Hart touches upon in his next verse:

" Every one, without exemption,  
That believes now receives  
Absolute redemption." *ver.* 4.

The bliss attending the experimental reception of the "*absolute redemption*," through the blood of Jesus, "even the forgiveness of sins," is thus referred to by the Apostle: "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now RECEIVED the atonement," Rom. v. 11. The believer enters into that holy fellowship with the Father and His Son Jesus Christ, whereby he tastes the joy of being an "heir of God, and joint-heir with Christ Jesus." The Lord becomes the portion of his inheritance and the maintainer of his lot. He is emancipated from legal bondage and slavish fear: for

\* Note: we put the stop after the word *justified*, instead of after *faith*, because the previous chapter in its conclusion testifies to the *justification* as resting on the resurrection of Christ, not on faith.

"Robes of righteousness imputed,  
White and whole, clothe the soul;  
Each exactly suited." *ver. 5.*

And thus attired, "who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us," Rom. viii. 33, 34. The "*white and whole*," as an expression applied to the righteousness of Christ may refer to "His coat," as being "without seam, woven from the top, throughout." John xix. 23. And we read of His bride, the church: "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. xix. 8. This is the wedding garment; without which all must be found naked at the day of assize, however otherwise clothed. 2 Cor. v. 3. Neither can any spiritually-quickenened and taught vessels of mercy be met with but whose desire, the same as Paul's, is to be found in Christ; not having their own, but His righteousness, Philippians iii. 9. For every day brings some fresh revelation of nature's total deprivation of all good, and leads to self-abhorrence, and self-rejection, that Christ the Rock may be embraced "for want of a shelter." And in Him they find "righteousness and strength," and are led to adore the riches of that grace on the part of the Father which made Him their "Righteousness," 1 Cor. i. 30. For right well does our poet proceed to say,

"'Tis a way of God's Own finding:  
'Tis His act; and the pact  
Cannot but be binding." *ver. 6.*

What transpired in Eden after the fall demonstrates the truth of this. No idea had Adam and Eve of being clothed from the back of a slaughtered animal. Their paltry and ineffectual method of the fig-leaf girdle had to give place to the Lord's "more excellent way." The lamb, or sheep, or goat slain in sacrifice, whose skin became their covering, taught them the mystical lesson that He Who as "the Seed of the woman" was appointed to bleed for their transgressions was to provide their robe of righteousness. The "pact" or "covenant" (as Mr. Hart explains his meaning in the foot note) had arranged this God-glorifying and sinner-justifying method. Jehovah Triune was its author, and in His Trinity of

Persons He carried out to such perfection, that the fulness of Scripture testimony bears out the propriety of our poet's concluding words :

“ Here is no prevarication :  
Justice stands and demands  
Full and free salvation.” *ver.* 7.

“ *No prevarication* :” These words contain a golden truth, full of the richest consolation. The world abounds with this hateful form of falsehood and deceit. Satan, its father and propagator, has by its means accomplished what he never could by direct lying. It was the *prevarication* in his first and successful assault upon Eve which overthrew her. And in the subtle doubts and fears which arise in the heart and perplex the mind of the child of God, this iniquity lurks like a serpent in a bower. On the contrary : with the Lord there is “ *no prevarication*.” He courts the fullest investigation : “ for He is faithful that promised,” Heb. x. 23. His testimony is this : “ I have not spoken in secret, in a dark place of the earth ”—*i.e.*, not after the manner of the pagan priesthood, wizards and witches, who by their “ dark ” mysterious rites and pretending muttering converse with demons, deluded those who sought their aid. Nay, more : in order to show the certainty of His hearing and answering His people's cry in their necessities, Jehovah adds : “ I said not unto the seed of Jacob, Seek ye Me in vain : I the Lord speak righteousness ; I declare things that are right.” Isa. xlv. 19.

And how important is this Divine faithfulness in the great matter of the soul's salvation ! In Christ, the Beloved, the Lord is so eminently glorified that all His promises “ in Him are Yea, and in Him Amen, unto the glory of God by us.” 2 Cor. i. 20. And not only is His Mercy magnified in the granting of its appeal—or rather the appeals made to it, but Justice unites with that benignant grace,

“ and demands  
Full and free salvation ”

for all on whose behalf Christ offered up Himself without spot to God. And if the Holy Comforter is pleased to lead thee, O thou that are tossed with tempest, and not comforted, to the Rock that is higher in merit than thou art in offence ;—if He is pleased to fill thy mouth with arguments, such as, “ Lord help me ! ” or “ God be



merciful to me a sinner!" thou shalt prove that "there is now no condemnation" in reserve for thee, but that Justice backs up thy pleading in the name of Him in Whose heart it sheathed its sword, and "*full and free salvation*" shall be thy portion and that for ever. So that not all the many changes in experience nor mysteries in providence shall alter thy standing in Christ and in the everlasting covenant.

THE EDITOR.

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### SPIRITUAL MERCIES GRATEFULLY REMEMBERED.

A SERMON BY THE VENERABLE WATTS WILKINSON, B.A.

*Concluded from page 235.*

Now these are truths, such as are interesting and suited to engage the hearts and affections of men, and suited to encourage them to go on and persevere all the days of their pilgrimage, and suited too to refresh and strengthen them. And we trust we are speaking to some who can enter into them. What cause have such to be thankful! What can you render to the Lord, when you look around and see how many "care for none of these things"—nay, despise them, treat them with contempt and derision—while you are made to prize and possess them? Oh! what thanks ought you to render!

But has this been the case with every one here? Has every one present been brought to the Lord Jesus, and to feed upon Him as the Bread of Life? Perhaps there may be some humble and contrite heart present, ready to say—"I wish it were the case with me: but I fear whether there is any real repentance, and whether there is any real faith in my heart, and whether I am accepted in Him as the Beloved, or not." St. Paul assigns a reason for this. And what is it? Says he, "The Word preached did not profit them, not being mixed with faith in them that heard it." Now you are at this very moment, we apprehend, under the grand instrument (the setting forth of the Gospel of Christ)—the grand instrument whereby God has worked, and does work, upon the hearts of His people. But then you will say, Faith is the gift of God. It is true, it is the gift of God; but are you not encouraged to ask for it? and is there not a promise given you it shall be yours? We may say of faith, as St. James says of wisdom, "If any of you lack *this* let him ask of God." You are encouraged to go to the Lord, and say, "Oh, give me that faith which is to the saving of the soul." "Let him ask of God, Who giveth to all men liberally and upbraideth not." How merciful! He might well upbraid every one of us with our former neglect and ingratitude; but He "upbraideth not," and "giveth liberally." And we may venture to say that He giveth

constantly. If you are pleading the simple plain doctrine of the cross in a spirit of prayer, looking up to the Lord and knowing that whoever "plants" and whoever "waters" they are nothing at all, and it is God alone that can "give the increase"—if you are doing this, depend upon it sooner or later you will have an answer of peace. "He filleth," it is said, "He filleth the hungry with good things; but the rich," the proud, self-conceited and self-righteous, "He sendeth empty away." What a sweet word is this—"The Lord is nigh" (nearer than we are to ourselves)—"the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth;" and then it is added—"He will fulfil the desire of them that fear Him; He also will hear their cry and will save them." These are the words of the God of truth. Try whether they be not. Put Him to the test. Apply to Him; and see whether you shall go on in the poor and low and distressing way, in which you are at present. Whatever may be His wise design respecting you as to this, it is certain that you will never perish in your sins, if you are enabled to seek Him in simplicity and truth—never perish for lack of knowledge, or for lack of faith.

There is no receiving the Saviour and the gospel of truth, simply and fairly exhibited, unless there be a law-work first, and we be convinced of sin and brought to a state of penitence for our sin. We cannot see any "form or comeliness" in the Saviour, until we have been brought to see how lost and ruined and wretched we are in ourselves. Oh! the mercy of the Lord in giving you to see this! Perhaps some of you who are present are experiencing this mercy, and never felt what sinners you are as you do this day. And then in exact proportion as you are kept in this sinner-like state, bowed down in the dust before God, and under a full conviction of your innumerable transgressions, in that proportion will Christ and His salvation be precious to you, and you will be enabled to feed more upon His word, and find it nourishing and refreshing. The grand distinguishing doctrines of the gospel are that spiritual food which God has provided for His family: and in proportion as you have been "looking to Jesus," you will be enabled to feed upon Him, of Whom it is said, that "whosoever eateth this Bread shall live for ever."

We may just add, that if this be such a matter of delight and satisfaction here upon earth as some present perhaps have found it (for oh! they were joyful seasons you can recollect, when you have carried such heavy hearts to the house of God, and been so cheered and refreshed that you have taken away other hearts, rejoicing in the Lord and His great salvation)—if this be so precious to you now, oh! what will it be to be fed for ever by Him in heaven! Under


the ceremonial dispensation they had the bread of life dispensed to them under various figures and dark representations; and under the gospel dispensation you have the bread of life broken to you by "men of like passions with yourselves," short-sighted at best, and often puzzled and ready to conclude that they know scarcely any thing at all as they ought to know. But how will you be fed *then*? You will be fed then by the great "Bishop of souls" Himself. He sits at the head of the table, and He feeds His beloved Church, "and leads them to living fountains of waters, and God shall wipe away all tears from their eyes." How delightful will it be! Oh! "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared," not only here, but hereafter especially, "for them that love Him." It is a delightful portion of Scripture to which we are alluding. "Let us be glad," it is said, in the nineteenth of the Revelation—"let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." And then it is added, "Blessed" (oh, that every one here, every one that is now in the presence of the great Jehovah, may experience it!)-"blessed are they which are called unto the marriage supper of the Lamb."

And the only thing we will add is this—that those that are proof against the preached word of God would not be influenced by any thing else. Were St. Peter to come from heaven, arrayed in all the brightness of a glorified spirit, and preach Christ to such, it would not make any impression upon them, more than is made by the plain and simple word of God. And if Judas were to come from the bottomless pit, with all the flames of hell around him, and preach to such of eternal death and damnation, they might be shocked and terrified for a time, but their hearts would be unchanged and soon they would be just as before. This is clearly set forth in the parable of the rich man and Lazarus. The rich man being in hell desires that Lazarus might be sent to testify to his five brethren upon earth, lest they also should follow him to that place of torment; and the answer given to him is, "They have Moses and the prophets, let them hear them." "Nay," he replies, "but if one went unto them from the dead they will repent." And then it is said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." He that has a heart hard enough to stand out against the doctrine of Christ crucified, would stand out against anything else.

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## THE KNOWLEDGE OF SIN.

“ To see sin smarts but slightly ;  
 To own with lip confession,  
 Is easier still ;  
 But oh ! to feel,  
 Cuts deep beyond expression.”

 FROM the first commencement of a work of grace in the soul to the moment when the redeemed spirit returns to God Who gave it, be the time long or short, there is one enemy which causes daily, nay hourly, trouble, distress, and mourning to the child of God. That enemy is sin.

We will consider some of the different seasons in which it is peculiarly the burden of the children of God in their walk with Him.

1st. When aroused to a sense of their sin and danger. During the time we continue in our natural state, which is “*death* in trespasses and sins,” we feel not the burden of it, but the first illuminating ray of the Spirit, which convinces us of our sinful, lost, and perishing condition, and shows us our true state before God, brings with it fear and trembling, and the cry arises, “What must I do to be saved ?” “God be merciful to me a sinner.”

And though it is a blessing to be thus taught of the Spirit—for He never convinces any of sin, righteousness and judgment but those who are predestinated to eternal life—yet it is a time of sorrow and distress ; for under these quickening operations of the Spirit we not only see that we are sinners, but we feel it, and truly this feeling

“ Cuts deep beyond expression.”

Did it not please God by degrees to raise us up to a hope in His mercy, showing us that the Lord Jesus Christ came into the world to save sinners, and that He will cast none out who come to Him for mercy and forgiveness, we should sink in despair.

But, blessed be His name,

“ Sin’s filth and guilt, perceived and felt,  
 Make known God’s great salvation.”

For under these illuminating and quickening operations of the Spirit we become earnest in prayer, in reading the word, and in all the appointed means of grace ; seeking to know if we have any claim upon the Lord Jesus Christ as our Saviour and Redeemer. Our continual cry is, “Will He save me ?” “Am I one for whom He died ?”

2nd. Having received the “new life” of which Mr. Hart thus beautifully writes :

“ A sinner is a sacred thing,  
 The Holy Ghost has made him so ;”

“ New life from Him we must receive,  
Before for sin we rightly grieve,”

we are troubled and burdened on account of our sins, and our one great desire is to know that they are pardoned and washed away in the blood of the Lamb.

Sin becomes a daily grief to us, for we prove how it draws us again and again from seeking God “fully,” and hinders our growth in grace. When we are prayerful and earnest in divine things it entices us into coldness and lukewarmness. When we are happy in seeking God and following after Him, it allures us with some vanity of this world, and we are drawn aside before we are aware of it. Indeed, in a multitude of ways it mars our peace.

Thus, though such babes in grace, we begin to enter feelingly into the conflict between the flesh and the Spirit, which the apostle Paul treats of in Romans vii.; for we are continually proving that “in us dwelleth no good thing,” and “when *we* would do good, evil is present with us.”

3rd. As it pleases God to carry on the work of grace in our souls, and we are favoured with an appropriating faith in the Lord Jesus Christ, as our Saviour, and as bearing our sins in His Own body on the tree, and brought to realise our blessed position in Him, that “as far as the east is from the west, so far hath He removed our transgressions from us,” and that sin will never more be imputed to us, then we increasingly mourn on account of sin, that it so continually cleaves unto us, and causes us so frequently to grieve the Holy Spirit by our evil requitals of the love of the dear Redeemer, Who laid down His life for our sins.

“ Oh, thou hideous monster sin,  
What a curse hast thou brought in !  
All creation groans through thee,  
Pregnant cause of misery.  
And our justest cause to grieve,  
Is that thou wilt to us cleave.”

We bless God for the views He grants us of our completeness in the Lord Jesus Christ; that in Him we are all fair, without spot or wrinkle, though in ourselves “black as the tents of Kedar.” But this blessed knowledge does not make us careless of sin. No! the more we realise our perfection and completeness in Christ Jesus, and grow up into Him, the more we abhor and hate sin, and mourn on account of its defiling nature, though we are delivered from its condemning power by the one offering of our precious Saviour.

“ Was it for sins that I had done,  
He groan'd upon the tree ?  
Amazing pity, grace unknown,  
And love beyond degree !”

4th. In all the varied experiences of a believer throughout his pilgrimage, sin causes him the greatest exercise, sorrow and anguish. Against its power we have continually to be on our watch-tower, instant in prayer, seeking for grace and strength to keep under that sin which remains in us. We bless God for the promise, "Sin shall not have dominion over you," for at times its power is so great, and it assaults us in so many specious forms, that we fear and tremble lest in anything it should gain the ascendancy, and we be permitted to walk in bye-paths, and thus bring disgrace and reproach on the cause of God.

By this daily discipline we are led increasingly to distrust ourselves, to feel our own utter nothingness, helplessness and weakness (through the power of sin) to do those things that we would. We also increasingly rejoice that in the Lord Jesus Christ we possess all things, strength, wisdom, righteousness, sanctification, &c.; that through Him we shall be more than conquerors over sin and all our enemies.

"In Christ my treasure's all contained;  
By Him my feeble soul's sustained;  
From Him all things I do receive;  
Through Him my soul does daily live."

5th. God is a sovereign, and leads and teaches each one of His children as He sees best; but it is indeed an inestimable favour to be of those to whom He reveals the deep riches of His grace, and indulges them with views of the Saviour in His suffering circumstances, leading them to mourn over Him as enduring all for them.

"To see Thee bowed beneath my guilt,  
(Intolerable load!)  
To see Thy blood for sinners spilt,  
My groaning, gasping God!  
With sympathizing grief to mourn  
The sorrows of Thy soul;  
The pangs and tortures by Thee borne  
In some degree condole."

This is a blessing indeed, as Mr. Hart further writes:

"I seek on earth no happier lot,  
And hope the like in heaven."

At these seasons, sin does truly appear a bitter enemy, and our ardent prayer is that we may be enabled by the rich indwelling of the Spirit to bring the body under subjection; to subdue sin, though we cannot destroy it, and more fully to live to the praise of Him Who has redeemed us by His precious blood. In this day of great profession many consider that sin should not be named—that as the Lord Jesus Christ has fully atoned for all sin, we should believe in Him as our Surety, and go on our way rejoicing. But rest

assured that, as long as we continue in the body, there will be a daily conflict between the flesh and the Spirit in the truly-taught child of God, and I believe that those who are indulged with the closest walk with God, and enjoy the most communion with Him, will be of the number who in humility and love mourn the deepest before God on account of that sin which remains in them. Having been brought into the full liberty of the gospel, enjoying the blessed fruits and effects of that peace in God which passeth all understanding, they increasingly abhor sin—that sin which caused the Beloved of our souls to endure the bitter agony of the cross.

And when by the Spirit they are favoured with a believing view of the Lord of life and peace in the garden of Gethsemane, agonizing for their sins, they loathe themselves for their iniquities, and are lost in wonder, love, adoration and praise. Their one great desire is to be enabled to live more to Him and for Him, Who thus “loved them, and gave Himself for them.”

O then may we who are partakers of these infinite blessings shun sin in all its specious forms, and seek to adorn the gospel of our Lord and Saviour Jesus Christ, that by our walk and conversation we may glorify Him. In the midst of our felt weakness and sinfulness may this precious word be our stay and support: “I can do all things through Christ, Who strengtheneth me.”

“This, then, is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,” 1 John i. 5-9.

“Father, Son and Holy Ghost,  
One almighty God of love;  
Hymn'd by all the heavenly host,  
In Thy shining courts above,  
We, poor sinners, gracious Three,  
Bless Thee for Gethsemane.”

*Cambs., July 31st, 1885.*

IOTA.

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LOVE-SICKNESS.—Oh happy sickness! where the infirmity is not to death, but to life, that God may be glorified by it. Oh happy fever! that proceedeth not from a consuming but a calcining fire. Oh happy distemper! wherein the soul relishes not earthly things, but only savoureth divine nourishment.—*Gisten.*

## SONG OF SOLOMON.

8th CHAP., 6, 7.

'Tis Thy sweet love, O Jesus,  
Cheers my poor drooping heart;  
That love so pure, so precious,  
Too strong for death to part.

Sin's bitter waters flowing,  
A river deep and great,  
Can never quench the glowing  
Of Love's vehement heat;

Earth's wealth cannot procure it,  
'Tis such a priceless gem:  
Men's gifts can ne'er secure it:—  
All these Thou dost condemn:

But of Thy Own free pleasure,  
And Thine abounding grace,  
Thou dost bestow this treasure  
On sons of sinful race,

Whom to Thy care and keeping  
The Father's purpose gave,  
And Whom Thou yet art seeking,  
From Satan's power to save:  
Thou, Shepherd Good, thus finding  
Thy sheep, dost homeward hie,  
With "bands of love" them binding,  
And with Thy Manhood's tie.  
Oh! may I feel this binding,  
The drawing of Thy love;  
The "things of earth" not minding,  
But seeking "things above,"  
That by the Spirit's leading  
I may have witness sure,  
When death's dark vale I'm treading,  
My life's in Thee secure.

H.M.H.

## THE EXCEEDING RICHES OF HIS GRACE.



OME say we do not preach the gospel to sinners. They know it is a wilful falsehood. I wish they would look a little to their own reputation, because we preach the gospel to every one as a sinner. Oh, how my soul was refreshed, many years ago, when one of the managers of this place said to me: "Oh, sir, I am glad to see you, because you preach a gospel that is so suitable for poor ruined sinners!" I am convinced that no gospel can suit poor ruined sinners but eternal, immutable, invincible grace, treasured up by God the Father in Christ, and ministered by God the Holy Ghost. How often have I thought that if God's ministers would watch narrowly for this in the text I have already cited, "God gave testimony to the Word of His grace," it would do more to direct them into the fulness of His gospel than perhaps any other plan they could adopt. Just watch what God gives testimony to—just watch what God condescends to employ, and own, and put an honour upon, because you know He hath said, "Them that honour Me I will honour." Then, if I should live to see the day (I pray God I may not) when God puts no honour upon my ministry, I shall draw the conclusion that I am not honouring Him from the one text that I have just cited—"Them that honour Me I will honour." Now, what testimony does God give to "the word of His grace?" What testimony did He give the apostles in the text I am referring to? Why, sinners'



hearts were broken; some of the lost and ruined sons and daughters of Adam were brought to the footstool of Jesus, and began to live; some who before spake ill of His name were brought to His feet, and led to embrace a salvation full and free in the person of Jesus Christ. I confess that my soul was somewhat impressed, on coming into this place, in hearing, on my way to the pulpit, that although it is nearly twenty years ago since I lifted up my voice within these walls, yet on that occasion God broke the heart of a poor sinner in one of the lowest grades of society, and he went home to heaven some months after, ascribing his conversion to his providentially straying into this place on Christmas Day. Thus it is that God blesses "the word of His grace." I tell you, beloved, that while we set a high value upon human talent and human attainments, yet they all come to nothing, they all crumble to dust, they are all "like sounding brass or a tinkling cymbal," as far as regards any saving purpose, till the Lord gives testimony to "the word of His grace."—*Extract from Sermon by J. Irons.*

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"HOLY BRETHREN."

I PASS on rapidly from this, just to mark that these "holy brethren, the partakers of a heavenly calling," are noted and known in all worlds. They are like their glorious Elder Brother—they cannot be hid. It was said of Him that "He could not be hid," nor can a Christian. He will be noted by Satan directly he is born of God. Satan did not know him before, when he was in his drudgery and slavery; but directly regenerating grace takes possession of his heart, and the new birth brings him into a new world, a spiritual atmosphere, the powers of darkness are conscious that they have lost their prey, and are all in arms to pursue him. Moreover, these "holy brethren" are noted among angels—for the angels are all "ministering spirits, sent forth to minister for the heirs of salvation." They cannot overlook them, for there is said to be "joy in the presence of the angels of God over one sinner that repenteth," and they are noted characters. Poor doubting, trembling soul, just beginning to walk with Jesus, take comfort: thou art become a noted character, both in heaven and hell already. All the powers of darkness are in array against thee, and all the angels of heaven are commissioned to come and minister for thee. Nor is this all—they are noted on earth, both by the church and the world. The world will miss them from their hunts, and their races, and their revels, and their midnight uproars, and their theatres, and their masquerades, and all the rest of the abominations that degrade human society. They are missing—what has become of them? I could mention several interesting anecdotes on this

part of my subject, but time will not allow me. The church will notice them presently, for their attendance upon the means of grace, and their listening to the words of life and the proclamation of the everlasting gospel. They will soon win the attention of those near whom they sit, and the ministers that minister to them, and these will take pains to nurse, and cherish, and encourage, and advise and counsel them in the things that pertain to God. Nor is this all. They are such noted characters that they are noted by all the persons of the Deity. The Holy Ghost has taken up His abode in them as His temple; God the Son sees in them "the travail of His soul" and the reward of His deep sufferings; and God the Father owns the adoption of His love, and calls them children of His own made manifest. These are the "holy brethren."—*Extract from a Sermon by J. Irons.*

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## PERSONAL LETTERS TO THE EDITOR.

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### SAINTS AND THEIR PRIVILEGES.

London.

My esteemed and well-beloved Friend in the Lord,—Grace and peace be multiplied unto thee with the one Israel of our Almighty Jesus, our well-tried Stone. He, as our Foundation, was laid in the council of peace by gift, love, power, and promise as our elect Head, as well as our Divine foundation. Abraham, Isaac, and good old father Jacob all laid their body, soul and spirit upon Him that was to come, in life and death, for time and eternity. Yes; they all held fast, by faith through grace, till they grasped the Divine crown, perfect life and immortality. Could we get a glimpse of them we should long to be there too. But we must wait awhile, and He that shall come, will come, and by His grace, dear friend, we shall not be disappointed, though the devil may say we shall. Ask him if he thinks our glorious Christ is there, and if so, hear what our Almighty Redeemer hath said, "Where I am there shall ye (My redeemed) be also." We have his portrait plainly drawn, and by it we discern that he was a liar from the beginning. He stung our first parents, and has stung us too, but, bless our dear Teacher, He has opened our eyes to see it; and though the serpent is the serpent still, we bless our Lord, Jesus is Jesus still. His counsel is: "Buy of Me gold tried, that thou mayest be truly rich." I counsel thee to buy of Me white raiment, that thy native nakedness doth not appear, and eye-salve that thou mayest see how to avoid all evil, and then to embrace all good. Perhaps no sin is so great with God's people as the sin of unbelief. If Satan can prevail

here, away flees all the rest of the Christian's peace. He that cometh to God must believe, and here is the Divine prevailing. Abraham "staggered not through unbelief, but was strong in faith, giving glory to God," that is, giving credit to the golden Godhead of Jehovah in His Divine promise. However dead Abraham or Sarah was, still the fruit of the promise did appear and was realized. This is one of our seasons. Our unbelief is no hindrance for God to fulfil His purpose; yea, this is the work of faith to bid nature adieu, while the God of wonders does wondrously. How can I, so unworthy and unclean, stand without a spot before so holy a God? Why this white raiment is to be approbated by a godly experience. I hear her say, He hath covered me with a robe of righteousness, and thus the white raiment is possessed. Oh what joy! Adoption sealed; the marriage union confirmed: who can speak of its blessedness? I cannot. Only hint at it is all I can do. The mantle of wisdom and knowledge, in fact, covered with the perfections of every attribute, this is the head-dress and robe of the living God. To have the eye-salve to see all this, by which we can look well at our Donor, Who has given us the whole to appear at court in daily. I hope you will not forget to apply daily for your supply for daily need. If so, don't complain of being weak and feeble in your journey. Your end is safe; but to lack these privileges we lose much strength in the way.

May the Lord keep up in your soul a daily fellowship.

Yours for Jesus' sake. A FRIEND.

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FLUCTUATING FRAMES.

Heaton Mersey, near Manchester,

July 6th, 1885.

My dear Mr. Baxter,—An apology is really due from me, for not acknowledging long ago the sermons you so kindly sent. Allow me heartily to thank you now, and to say their perusal gave me much pleasure.

Of your last work, entitled, "Life, Death and Immortality," I sent to the publisher for a copy, and afterwards for six. As I trust, the Holy Spirit led you to write, and enabled you for the same, so I sincerely hope He will graciously bless the reading of the work to the instruction and establishment of His dear people.

How true are the lines of dear Kent:—

"If to-day He deigns to bless us  
With a sense of pardon'd sin,  
He to-morrow may distress us,  
Make us feel its power within;  
All to make us  
Sick of self and fond of Him."

Yesterday, under the preached word, "my soul rejoiced in God my Saviour." This morning, all is as dark and dreary as can be; no light upon the word or sweetness in it. The Comforter Who should comfort my soul seems far from me, and scarcely can I breathe a desire towards Him on Whom many times I have been enabled to venture my eternal all. Oh, how emptying experiences drive us out of all hope in and conceit of ourselves. Yet how often have we proved that it has been good thus to have been afflicted—for in times of soul-desertion we find it true, that "Without Me ye can do nothing"; and as a dear man once said, "Nothing is nothing." Well might the Psalmist so often cry out in that wonderful 119th Psalm, "Quicken me;" "Quicken Thou me according to Thy word," &c. Yes, that is what we want. When the dear Lord returns, and we hear Him speaking in His word, how all is right in a moment; and how ashamed we feel ever to have entertained one doubt or hard thought respecting Him. But blessed for ever blessed be His holy name, "He knows our frame; He remembereth that we are but dust," and will never try us one moment longer than in infinite wisdom He knows to be best for us.

Do, dear Lord, increase the faith of Thy poor weak and wavering children; help them to trust Thee in the dark, and to know this is now their work of faith, to believe Thy word when all around and within runs contrary thereto, is my prayer—my soul's desire.

And now, dear sir, may the fulness of the blessing of God indeed rest upon you, to keep you cleaving near to His dear wounded side, and withal, to qualify you to speak words in season to them that that are weary. With every good wish for you and yours, believe me to be affectionately yours in Him,

G. H. B.

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THE CRUCIFIXION.

Worton, March 17, 1885.

My dear Sir,—It has daily been my wish, and has been laid as a matter of necessity on my heart and mind, as well as being my privilege, to send you a few simple words, as the only means within the limits of my power of communicating to you a little of the Lord's goodness, which He made to pass before my mental and spiritual view through reading your leading article in this month's *Advocate*. It was a lesson taught me by Him. It was a good lift by the way. It was a sweet season of refreshing to me. The crucifixion; what is it? Not as many poor deluded souls imagine it to be—viz., a piece of wood or stone, gold or silver, which bears the mark of a so-called crucifix, or, rather, a cross; but it was the whole

body—the perfection of manhood offered up as a sinless, pure, holy and living spiritual sacrifice for the sins of His people: and yet even He—this Holy Child Jesus—this Perfect Man—became sin for us, Who knew no sin, that we might be made the righteousness of God in Him. Then well might such an one as I weep as well as sing to the praise of Him Who hath called me out of darkness into the marvellous light and liberty of the gospel of His grace. Yes, I say, weep; for truly He does oft bring me to the place of stopping-of-mouths, where all boasting is excluded save of and in Him who is my All-in-all. And when pride arises and swells, as dear Hart speaks of, which

“Blows its poisonous breath,  
And bloats the soul with air;”

then He brings me experimentally to the foot of His cross, gives me a faith's view of the scene in the garden of Gethsemane, and there the vile monster never dares to intrude—

“For should it dare to enter there,  
'Twould soon be drowned in blood.”

Dear Joseph Hart could not have meant the literal garden, for the vile monster was there in Judas, as well as others, even in His Own real disciples. But so far as I can see, dear Hart must have meant spiritually, in the experience of the Lord's dear people, pride can never enter with Christ; for the moment the blood is applied to our consciences, pride is for the time being drowned, though not dead. But, as you say, sir, to “accompany Him in spirit and meditation Whom all His disciples forsook; to follow in the train which was exclusively composed of bitter enemies,” &c., truly may you add, “Who is sufficient for these things?”—only that gracious Spirit. Still we are confident of this very fact; “that as He is, so are we even in this world;” that He the Father predestinated His people to be conformed to the image of His Son. It is well for the disciple to be as his Lord, and the servant as his Master; and is not this more or less the living experience of each one of His true-born children, each in their different sphere of this life—each in their varied positions both in the world as well as in the church—for each member has not the same office; but whether ministers or people, each and all more or less have to bear this mark of His image, as well as others,—suffering. Yes, we have to suffer both from without and within; body, mind and soul are oft-times as it were sorely racked with agonies. We are well nigh driven to our wit's end. Is not this tasting of the crucifixion in our experience? Does it not teach us to understand what this meaneth: “Tribulation worketh patience, and patience experience,

and experience hope," &c., and by these means we also learn this;—that we "die daily," and "bear about in our body the dying of our Lord Jesus." We are "made conformable unto His death," and "fill up the measure of the afflictions of Christ which He left behind." Thus we can say of a truth, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live, I live by faith on the Son of God, Who loved me, and gave Himself for me."

Was our Jesus despised and rejected of men—a Man of sorrows and acquainted with grief? Was He surrounded with enemies, with Satan at the head? Was He forsaken of all?—even His Own disciples forsook Him and fled. So in a smaller or larger degree His dear people have fellowship with Him now. His members are often stricken, smitten of God, and afflicted. All seems as it were to fail them; every refuge fails, and isolation and desolation seem our lot. Yet amidst all our God remains the same, in His unchangeably glorious character, though we seem driven of fierce foes hither and thither, and though all seem to forsake us that were once devoted friends, and we have even to taste this bitter cup, "My God! my God! why hast Thou forsaken me?" Yet still it is MY GOD! and O how sweetly does the poet speak of this point—

"When gloomy doubts prevail,  
I fear to call Thee mine.  
Yet, gracious God, where shall I flee?  
Thou art my only trust,  
And still my soul would cleave to Thee,  
Though prostrate in the dust."

But, sir, I shall weary your patience with my extensive scribble, though I seem drawn out, and am constrained to write as I have. I must just tell you I saw my poor dear friend and sister in Him, R. L., the other day. She is in deed and in truth a bodily sufferer almost beyond comparison—speaking after the manner of man. She wished me particularly to convey her true and sincere thanks to you, and through you to those kind friends who helped her. She says she can see the Lord's hand in all events, both great and small. She never tells any save Him who knows "she has need of all these things." He has the hearts of all in His hands, and He turneth and disposeth them whithersoever He will. The gold and the silver are His; the earth and all its fulness; the round world and they that dwell therein. My poor dear friend says she should so much like you to write her, sir, and then if she felt able she would write you a line; but does not like to write you first.

May God, even our own God, bless you and all yours. I desire to remain, dear sir,

Yours most respectfully and gratefully in Him  
Who is our All in Spirit and Truth,

R. W.

### AS IN CREATION, SO IN GRACE:

ALL THINGS ARE OF GOD.

*"In the beginning, God created," &c.*—Genesis i. and ii. chapters.

**T**HE facts referred to "in the beginning" (verses 1 and 2) are simple statements of facts without date. Therefore it is written: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews xi. 3). So believers in God depend on His Word, by far more certain and sure than the best of deductions from so-called "ascertained facts:" even as by faith God is accepted in the Person of His well-beloved Son, and the authority of God's Word bowed to, as testified to by Him. So we shall realize in Him—"God manifest in the flesh"—the most stupendous of all facts, according to the Word of His grace, and the power of His glory, the certainty that God "created all things by the Word of His power," by Himself, and for Himself; and to the praise of His Own glory, as well as for the comfort of all who "receive Him," and embrace the same solid facts, on the plain and simple statements of God Himself as recorded by Him in His Own "sure word." Yes, blessed be our God and Father, Who has graciously given these brief but comprehensive statements of facts, as He alone could know them: and gloriously devised the best, as well as the most suitable terms in which to reveal Himself—His Own will, as well as His Own works, and that in due order and meetness to the need and capacity of His independent creatures, for the true enjoyment of His sacred Persons, and real relationships with all the things which He has created and made.

Yes, for ever blessed be His great and holy Name; it is in His Own gracious way that our God meets the every need of men, and that for all times, even unto the ages of the ages. And all is to be found "in the volume of the Book," written of Him Who "in the beginning was the Word," &c. (John i.) Here is eternal existence in full view. But in the first chapter of Genesis we get just a glimpse at the state of things prior to time, in those simple, but comprehensive words with which our chapter opens. "In the beginning God created," &c., a plain statement of the fact, and

nothing more—always sufficient for the faith of God's elect, which works by love, the love of God shed abroad in the heart by the Holy Ghost. No explanation is attempted on God's part, nor date given or indicated; therefore it is quite impossible for man in his present state, and with the best known means to do so, and to pretend to set bounds to God's eternity: and to limit His infinity according to the measure of a man is indeed the worst of vanity. 2 Cor. ii. 5, &c.

It may be all very wise and well for men to seek after God in the wonders of His creation, as well as the goodness of His providences: but it is especially so in the riches of His grace. Certainly, the wise will exercise their wisdom most profitably if God is the One in the company,—in the heart, as well as in the head; when turning over the crust of the earth, stratum by stratum, that one may read them like the leaves of a well authenticated book—albeit all tattered and torn—an object of delight through rough and hard usage. So men may burrow on and on into the very bowels of God's earth, and thoroughly search the depths of the sea, and bring out thereof to the light of day much of His hidden treasures, expressly deposited there for the purpose of occupying man with his growing needs, and for the glory of God. Proverbs xxv. 2, &c.

But, as a matter of fact, man never has, or never will find, God's works antagonistic to God's Word! On the contrary, there will be perfect harmony ever and always in exact proportion to real knowledge founded on facts on the one hand, and real understanding with unfeigned submission to the Word of God, on the other; because, in the light of God's truth, the darkness of feeling after God is past, and "the true light now shineth" (1 John ii. 8.) "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10.) And so it is now with the whole host of unreasonable reasoners.

In point of fact, the real foundation of all the true sciences is to be found in the Word of God, as well as the one and only key to pure knowledge of "the truth as it is in Jesus," at once the source and centre of both. And all pretensions to the contrary are also by the same sure Word clearly defined in few words: "Science falsely so called!" (1 Tim. vi. 20, 21.) Certainly there cannot be truth in anything that does not find its source and centre in God. And the testimony of "the Truth" to God's Word as a whole is, "Thy Word is truth" (John xvii. 17). Faith grasps God from His Own solemn, as well as gloriously precious, statements concerning Himself and His creatures; what He wills and what He wills not. Coming down to us in holy condescension, and in real relationship with us, in order that we may blessedly enter into the glorious realities, and



find the true substance of all things in God ; a blessed reality, far exceeding that of the best possible position attainable by the clearest of ascertained facts, even of the most exact science, however well founded, nicely defined, beautifully illustrated, and withal a truly intellectual feast on the wonderful works of God ! But all these turn pale and fade away from the presence of faith's feeblest view of God's pure grace and naked truth, which far exceeds all nature's strength both for glory and for beauty in the sweetest harmony of love ; because what is built simply on grace rests implicitly on God. Not as a first cause, and a last resource only ; but for continual grace, manifested in truth and love, and final glory. "As truly as we suffer with Him, we shall also reign with Him" (see Job xi. 7, &c. ; Ecclesiastes iii. 11 and viii. 17 ; Romans xi. 33-36 ; 2 Timothy ii. 12.)

And all this is indeed, and in truth, and in love, our present "joy in God," and rejoicing in Christ Jesus our Lord, according to the measure of our faith, "because in these last 'christian' days God has spoken unto us by His Son," &c. (Heb. i.) But to return to our chapter.

"In the beginning." That is to say, at a certain point in God's eternity, known to God alone in their sacred Persons ; but which fact God was pleased to indicate by those three simple words, expressly that faith should lay hold of the same, as God's truth, that somewhere in eternity, and somewhere in space, "God created the heavens and the earth." That is, God created material matter and gave substantial form to the heavenly bodies, sun, moon, stars, &c., as well as the earth ; but clearly, not in the precise form and respective order as seen severally now and recognized : though at best, but in part ; yet, according to present knowledge—so far as founded on facts, always agreeable to the Word of God—that, as a matter of fact, "God created the heaven and the earth ;" but not a word, not a single hint at dates, is to be found here.

Then the second verse just as simply shews us the then present state immediately before the first of the six days' work, wherein God created and made all things suitable for man, as particularized chapter i., verse 3, to the 3rd verse of the 2nd chapter. The first two verses tell us in few words that the earth which God created "in the beginning" (in perfect order of course)—had lapsed—was in an utter state of ruin, "and darkness was upon the face of the deep." Thus briefly we get a truly graphic description of the state of confusion into which the earth had been evidently reduced. But as to its original condition or former purpose, we are not informed, neither are we yet taken into God's confidence concerning the circumstances which contributed to produce this sad state of

chaos, but the same infallible Word that reveals the above primary facts, also declares the positive certainty that "He (God) created it not in vain," or void; on the contrary, He formed it to be inhabited. (Isaiah xlv. 18.)

But how long the earth continued as God first formed it, we are not told: neither is the cause or the meaning of the then Chaotic condition explained; nor how long it had remained in this state of confusion. God has not seen fit to give us the least information on either one of these points. Nowhere is there to be found in the Word of God the smallest hint of either one of these circumstances connected with dates, which men are so very curious about. Why the whole of these events happened before time was reckoned! Yea, before the present planetary arrangement was made, by which our times are marked off from eternity, or ever the creatures were created and made, to which time has most particular reference: and chiefly, if not entirely, concerns. Neither has it pleased God to lay down any rule for men to measure into His eternity, or to fathom His infinity for equally good as gracious reasons. Man has not capacity to grasp the one, nor to compass the other.

Nevertheless, God has left open to men ample scope for the exercise of their respective powers of research, as deeply and as widely as they please in all the wonderful works of wisdom which He hath made, as well in the heavens above as in the earth beneath: according to their own special line of things, and by their own particular rule; or as borrowed one generation from another, and so they may without contradiction extend their periods to as many millions of years into God's eternity as ever shall be found necessary to satisfy all really "ascertained facts," without the possibility of clashing with God's illimitable term of "In the beginning," &c. Furthermore, all such facts will ever prove to be void of the least shadow of a shade of opposition to the known revelations of God; impossible to be otherwise! For God is the Author and Authority in both! The one is the Word of His power; the other, the Word of His grace. No; depend upon it, men will never be able to out-compass God's plain statement of facts, nor discover a single item in God's creation that is not well within the scope of the volume of the Book; but that which is so graphically described in the first two verses is neither limited by time, nor circumscribed by space.

But the last clause of the second verse is most touching; even as it is most graciously added in order to give us a glimpse at the mind of God concerning this most affecting solemn scene: "And the Spirit of God moved upon the face of the waters." Surely, to the spiritual mind, through the eye of faith, it is a most affecting sight to see God, as it were, setting Himself aside, and the majesty

of His glory in such condescending greatness, in order to brood over such a gloomy scene of apparent ruin and desolation as in solemn contemplation, preparatory to His speaking the whole unseemly confusion into comely order with the animated beauties of life for the perfect display of the wonders of His grace, as well as His glory, dressed out in all its native grandeur as unfolded to our astonished view! And all this, as the blessed and glorious result of God's six days' work, including His crowning glory, for "God made man in His Own image—after His Own likeness,.....male and female created He them.....And God saw everything which He had made, and behold it was very good, and the evening and the morning was the sixth day. And God blessed the seventh day, and sanctified it, because in it He had rested from all the work which God created and made."

Thus we learn from God's infallible Word, by His Own plain statement of facts concerning the whole of the wonderful works which "God created and made," God's six literal days' work; for "on the seventh day God rested," &c. All this we have according to His Own grand and glorious display recorded in Sovereign order from the end of the second verse of the first chapter to the end of the third verse of the second chapter; establishing all the way the distinctive character and Divine mode of marking time. "The evening and the morning" given of each successive day; the very reverse of our reckoning. Ignorance, on such simple matters, has ever proved a fruitful source of much misunderstanding of the holy Scriptures when dealing with time. However, it is quite clear that it is to the six days alone—to the day in which Adam was created—that the date is fixed and settled on the authority of God's word: because God has given us the record of Adam's age, from the day that God created him. "And all the days that Adam lived were nine hundred and thirty years; and he died" (Genesis v. 5). Thus we clearly see, on the very face of Scripture, that the stated facts given in the first two verses of the first chapter of Genesis, are wholly and entirely outside the cycles of time; consequently excluded from the very idea of date, so far as God's authority is concerned.

But faith unites one with God in beholding His wisdom and abundant grace, not only in the display of His wonderful works and glorious revelations of Himself, but also in leaving ample scope to men for searching after God, if happy they may find Him in the multitudinous works He has created and made, as well as "in the earth beneath and in the heavens above," "ordered in all things and sure," according to the majesty of His glories and governmental goodness, if by any means they shall attain to the knowledge of the

riches of His grace, through long-suffering mercy. Because it was not until God proved man to the utmost, that he neither would nor could, "by searching" creation "find out God," however honest his pretention (Job xi.) ; only when he had totally failed by his own means that God gave amplified revelations of Himself. His written Word ! And again, "the Word that was made flesh, and dwelt among us," &c. (John i.) ; so that ignorance and self-will alike are without excuse (John xv. 22). Because God has not only simplified by revelation His works and His ways, but He has revealed Himself in ample grace, according to the beauty of His holiness and the wonders of His love ; for the comfort of the heart of His beloved ones, who humbly bow—yea, glory in the word of His power, as well as the word of His grace, moved to heartfelt pity, mourn with godly sorrow for the worldly wise, who "will be wise above what is written"—"For Thou hast magnified Thy Word above all Thy Name" (Psalm cxxxviii.) "Thy Word," as a whole, not a few picked sentences to suit the capricious designs of vain-glorious men, whatever their pretensions. No, it is treated by God as a grand whole ; beginning and ending with God's eternity. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psalm cvii.) All who gracefully see and gratefully acknowledge Him ; in every feature discovering His unsearchable wisdom ; bowing the heart in the beauty of holiness, worship, adoration and praise : as truly humbled, beholding the mighty hand of our God Who alone inhabiteth eternity, so we are carried in Spirit as it were into His very presence, singing as we go : "O Lord, how manifold are Thy works : in wisdom hast Thou made them all ; the earth is full of riches," &c. (Psalm civ.) Yes, verily ! For "He spake, and it was done ; He commanded, and it stood fast," &c. Psalm xxxiii.—cxlviii.

Hereford.

HENRY LAWFOED.

[Our readers will please understand that we do not bind ourself to the endorsing of all the above article contains, while we heartily approve of its tone in contending for the authority of Holy Writ.—THE EDITOR.]

## CONTRASTS AND PARALLELS.

### LAW AND LAW.

*"But now the righteousness of God without the LAW is manifested, being witnessed by the LAW and the prophets."*—Rom. iii. 21.



WORDS precisely alike in form and sound, and yet utterly diverse in signification, claim the most careful consideration, and especially when they occur in the Scriptures. Constant use is ever ready to overlook this : for the mind becomes familiarized with a fixed idea, and the ear with the sound

that conveys it. Thus it is with the term Law. Although the gospel of the Lord Jesus bears the honored title of, "Law of love," "of liberty," "of the Spirit of life in Christ Jesus," and "the Royal Law," the term is so closely identified with the Decalogue, that it is used chiefly in preaching, conversation, and writing in that sense, to distinguish it from the "glad tidings of great joy" announcing salvation and peace.

The Greek term *Nomos* may truly be said to be the perfect counterpart of *Law*, in this respect; for it is employed in the original of the New Testament in every place where the latter term occurs in English. But it had a variety of modified significations in its use by the Greeks, although its radical meaning was always kept in view; namely, an established and recognized *usage, custom or ordinance*: just as we say, *Custom* in process of time becomes *Law*. In Holy Writ the term undoubtedly signifies, in its relation to the Most High, an *appointment or ordinance* imposed by His will upon men, either in Justice or Mercy; the former being the Law of Moses, written on the tables of stone; the latter that of Christ, as contained in the gospel of His grace.

Let us now notice Paul's use of the term, in its two distinct senses, in the verse which heads our article: "But now the righteousness of God without the LAW is manifested." That is (as all sound in the faith will admit), the righteousness which was wrought out and brought in by Christ, Who was God in our nature, has become, by imputation, the meritorious cause of His people's justification, "*without the Law*" of works being fulfilled by them personally. As those shapen in iniquity and conceived in sin, it was utterly impossible that their practice should be better than their nature, and that either should comply with the requirement of that rule of equity, which was "holy, and just and good." And "therefore by the deeds of the Law there shall no flesh be justified in His (the Lord's) sight: for by the Law is the knowledge of sin;" that is, the Law's demands, and man's failure in obeying the same, make known sin, in its coming "short of the glory of God." Justification, therefore, is according to the riches of grace, and "*without*" the agency of Law, in the doings of the creature.

But "the righteousness of God," which accomplishes this justification, and which is said to be "*without the LAW*," is in the same breath declared by Paul to be "*witnessed by the LAW* and the prophets:" and by the word "witnessed" he means, *borne witness to*. Now what Law was that which, in company with the prophets, bore witness to the justifying "Righteousness" of God in Christ Jesus? It was the Levitical code, the Law of ceremonies. In the burnt-offering, sin-offering, peace-offering; by the blood of bulls

and goats, and the ashes of the heifer purifying the unclean; by every observance which marked Israel as the peculiar people redeemed and sanctified by her God, Christ was set forth as "the end of the Law for righteousness to every one that believeth," Rom. x. 4. And thus "*without the LAW*" of the ten commands, but testified of by the LAW of types and shadows, "the Lord our Righteousness" becomes the revealed cause of our justification, completeness and acceptance. Nor need the worst of sinners, if seeking Christ, despair of obtaining the knowledge of this bliss, notwithstanding the thunders of Sinai against all iniquity, seeing it is manifested "*without the LAW*."

AQUILA.

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LETTERS BY THE LATE N. WINSLOW, TO HIS SISTER.

*Continued from page 253.*

Faversham, Dec. 21st, 1869.

"My dear Sister,—I received your welcome letter. It did me good. It seemed to impart fresh life to me once more. I was feeling hard and cold; but when I read your letter I felt ashamed, and thought, how different she is; how much more earnest, and more prayerful. I feel so sure you will find the Lord sooner or later, and though 'hope deferred maketh the heart sick,' yet how precious will it be when the time does arrive. You are only kept waiting that you may prize it when Christ does appear. 'There is a set time to favour Zion,' and you will prove it: 'though it tarry, wait for it.' But still you may say, I am afraid I do not seek aright. I do not really hunger and thirst after righteousness. But I will tell you (by theory) how you may tell whether you are really a seeking soul; and I shall prove that you are. First, was it always so? Were you not once seeking your pleasure in the world; seeking for joy in nature's barren soil; satisfied with the outward appearance, without the reality? Can you give yourself a seeking frame? Can you always pray, though you feel perhaps the importance of a real religion? And though hell, with all its untold horrors, stands in view, it could not melt the heart and cause you to seek Christ in the way you do now. Can the world satisfy your cravings? If it were all yours it could not. Can going to chapel and leading a moral life, satisfy? Can the good opinions of others satisfy you? Can seeking Him satisfy you? This is a trap hundreds fall into, and I often fear I am in it. To be satisfied with seeking, as though hunger could feed us, thirst satisfy us. Lastly, what caused you to seek? Is it not because you feel that Christ has something infinitely valuable you do not possess? Do not you hunger and thirst after righteousness, because you feel you have none of your own? This is not the work of the flesh.

'These holy hungerings in thy heart  
Were not for mockery meant;  
He has prepared a royal feast,  
To give thy soul content.'

"You will be compelled to answer in the negative to the foregoing questions. Then have I not proved that you are a seeking soul? I might add to the list; but I think I have said sufficient. But let me add this also, 'God is faithful.' You will not suppose that I realize what I have been writing. I may give you fruit, still not partake of it myself. God alone can supply the balm. And we know there is balm in Gilead, and there is a Physician there. You feel you do not love Him and His word as you would. Does not this teach you your entire dependence upon Him, from Whom all good and perfect gifts come?"

"Man, by nature, hates God, and a desire to love Him is His gift. I know well the feelings you describe; feeling a heavy weight, but cannot pray, and only groan, 'O Lord, be merciful to me a sinner;' or, 'O Lord, bless me.' I was saying just now in a letter to G. Gore, that that has sometimes been all I could say. 'O Lord, bless me.' Yet if that prayer is answered all is well. Bless us with true repentance, with a knowledge of our state before God, with a desire to love Him and serve Him, with a sense of blood-bought pardon, and all that He sees good for us.

"You fear you are deceived. A deceived person never does. You fear also that you came not in by the right way. If you came in by the wrong you would not. As to my own feelings, I must say, I feel happier to-day since receiving your letter than I have for some time; not with a sense of forgiven sin, but a hope I am still seeking, and that I am not the only one. I shall hope to see you on Saturday, all being well. And if I have said anything that may be blessed to your soul's comforting, then God shall have all the praise. I feel they were not my own words. I scarcely knew what to write about when I commenced, now could write much more; but it is late.

"So with best love,

"I remain, your devoted and sincere Brother,

"NAT."

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"Faversham, March 2nd, 1870.

"My dear Sister,-You are again wondering why I am so long before I answer yours. I have now just returned from the prayer meeting, I suppose for the last time at Faversham. The people seem to be very sorry that I am going, as of course every one is one amongst so few. I hope your cold is better, but what is of more importance is that you are happier. And I am sure you would not wish to be built up upon false foundations; but say with one:

'Let no false comfort lift us up

To confidence that's vain.'

"How true it is that to the hungry soul every bitter thing is sweet. And though you do not feel that Christ is yours and that you are His, nor can read your title clear to mansions in the skies, I know you would not change places with the worldling:

'If the whole world you could possess,

It might enchant, it could not bless;

False hopes, vain pleasures and light joys.'

"How is it that the world can no longer satisfy? There is no change in it. It is still as alluring as ever. Therefore the change must be in you, and be sure,

'Those holy hungerings in thy heart  
Are not for mockery meant;  
He has prepared a royal feast  
To give thy soul content.'

"He will hear the poor and needy when they cry. Had your name been written in the Bible, you could not have been so sure that it belonged to you. You asked how I got on when father was here. His text was one that suits us well: viz., that every promise is Yea and Amen in Christ Jesus. That is not the correct quotation, but it is the substance. And what has He not promised? 'Him that cometh unto Me I will in no wise cast out.' 'Knock, and it shall be opened; seek, and ye shall find.' 'Unto that man will I look who is poor, and with him will I dwell, who is of a humble and contrite spirit and that trembleth at My word.' 'When the poor and needy seek water and there is none, I, the God of Jacob, will hear them; I, the God of Israel will not forsake them; I will open fountains in the desert,' &c. And all these promises are, 'Yea and Amen in Christ Jesus.' He secures them, so they are in Him. But you will say how may I know they belong to me? But the very characters are described: 'the poor, the needy, the hungry, the burdened, the helpless, the sick and the lame.' Are we not all this? Oh, for faith to realise this. Then welcome trials! Welcome reproach! If Jesus be for us, 'Who can be against us?'

"But faith is the gift of God. All comes from Him and leads to Him. He Who first caused you to feel your need of Him; He Who first showed your helplessness; He Who first discovered your wounds, will supply your needs; will help you from on high, and will be your Physician.

"I have said little about myself; but I want to comfort you sometimes. I feel a desire for Him. But alas! So cold and dead; but do want Christ. I do want a real religion, and feel so entirely helpless that I cannot give myself a desire:

'I would, but can't repent,  
Though I endeavour oft;  
This stony heart will ne'er relent,  
Till Jesus make it soft.'

But I cannot give up. I must yet hope.

"I must, however, draw to a close. Write soon and I shall not be long in replying. Hoping you are well.

"I remain, with best love,

"Your affectionate Brother,  
"N. W."

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A TRUE COMPARISON.—By flowers, understand faith; by fruit, good works. As the flower or blossom is before the fruit, so is faith before good works: so neither is the fruit without the flower, nor good works without faith.—*S. Bernard.*



# “WHEN WILT THOU COMFORT ME?”

*Psalm cxix. 82.*

Jesus, come, do not delay!

Let me feel Thy presence nigh;  
Come, and cleanse my guilt away;  
Fill my soul with heavenly joy.

Jesus, come, my spirit faints,

While my sins and woes increase;  
Listen to my sad complaints—  
Come, and fill my soul with peace,

Jesus, come, for Thee I mourn,

Like the mate-forsaken dove  
Mourns the absent one's return—  
Come, and fill my soul with love.

*Birmingham.*

Jesus, come, my soul is dark,

Full of darkness, black as night;  
Come, and fan the heavenly spark—  
Come, and fill my soul with light.

Jesus, come, my spirit pleads

Once again to see Thy face;  
O supply my pressing needs,  
Come, and fill my soul with grace.

Jesus, come, do not delay!

Hearken to my plaintive cry;  
From my soul no longer stay,  
Come and bless me, or I die.

*R. J. S.*

## OBITUARY NOTICES.

On July 12th, Mr. Alfred Cam Thompson, the fourth son of the late Henry Thompson, Esq., Solicitor, Grantham, entered into his rest, aged 39 years. From personal conversations with him we feel assured that although, through afflictions and spiritual depression, he was not favoured to walk as some in the full liberty of the Gospel, yet was he one that “feared the Lord and thought upon His name,” and whose only trust was in the finished work of the Lord Jesus. The Lord make all grace abound toward his bereaved widow, little ones, and sorrowing family circle.

MRS. H. W. WAKEFIELD.—We have also to record the death of this excellent Christian, the devoted partner, both in the flesh and in the Lord, of our esteemed fellow-labourer in the kingdom and patience of Jesus Christ, the pastor of the Parade Chapel, Birmingham. She passed away to endless bliss on the 19th ult. Her end we understand was very unanticipated, and the stroke must have been and still be severely felt by our bereaved brother, although fully assured of her glorification. May the Holy Spirit so strengthen him with that consolation which abounds by Christ, that he may be enabled to glorify the Lord in this fire, by perfect resignation to that will which is regulated by Everlasting Love in all its dealings with him.

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

My beloved Friend,



S we have lately been so intimately associated in our pleadings and expectations, we cannot but mingle in spirit as regards the answer to our cries; and hence it is that my heart and pen now move towards you, though with much trembling. If I am influenced by the flesh may the Lord stop me

and pardon; if by His Spirit, may He breathe still further, and with more power.

Hast thou, my loved one, had the blessing thou soughtest? hast thou felt the power? Is thy soul lifted up with praise, or cast down with disquietude? I, thy poor sister, cannot forbear telling thee how it is with me. I had no peculiar power or joy, but returned from the sanctuary with a very deep solemnity in my soul, and much searching as to what is the mind of the Lord, and whether this is the ministry He will bless; and truly the conviction seems strengthened that it is; that the power will come; and it is ours to wait for it with wrestling prayer. I believe the rain will descend, and the sun will shine, and that the Lord will ere long acknowledge the preaching of Christ, and make it powerful too. You know it hath pleased Him by the "*foolishness*" of preaching to save them that believe"; and if we are brought in simplicity to take this ministry for Christ's sake, I do humbly expect that it will be to us "neither barren nor unfruitful."

It is a sharp trial of faith; I feel it so; and such are the counter workings in my heart, that I question whether I dare give you this, though I am writing it. Still, at the bottom, I believe the Lord is ushering in a great work; and though at present we seem not to see the vision, and may be called to take the book in a measure sealed, yet the Lion of the tribe of Judah will ere long break it open. We shall receive in this respect the end of our faith, and find that our waiting has not been in vain in the Lord.

I have been made to think of the Israelites loathing manna as light food, and wanting flesh, and trust I have been thereby humbled and instructed. May He reduce us to His standard, make us willing to have Christ and Christ only as our all in all; and when He has sufficiently tried us, give us to prove that "when the desire cometh it is a Tree of Life."

I know you will pardon this if I give it you, unworthy as it is. My heart is full, and my soul solemnised exceedingly. Oh that the minister and living souls amongst us may be held in importunate, wrestling, and spirit-wrought prayer, for more power, more privilege, more love—yea, more of those baptizings of the Spirit, which shall make us as the heart of one man, and lay us all in prostration at the feet of Jesus, bringing in also many more who are ordained unto eternal life.

I write to you, dearest, because it was put in your heart to ask the blessing last evening; and perhaps you may not have had all you wanted; if you have, all the better.

Adieu, yours in true love.

*The late Mrs. John Fothergill.*

RUTH.

## PURE GOLD FROM PURITAN AND OTHER MINES.

**COVETOUSNESS OF THE EYE.**—There can be no safety to that soul where the senses are let loose. \* \* \* \* It is an idle presumption to think the outward man may be free, while the inward is safe. He is more than a man whose heart is not led by his eyes; he is no regenerate man, whose eyes are not restrained by his heart.—*Bp. Hall.*

**A WEAPON OF DEFENCE.**—Prayer is a defence against the spirit of the world, and a guard against the inroads of vanity; it is a maul upon the head of the old man, and a lash of scorpions for the devil. Prayer is a bridle in the jaws of a persecutor, a spell to a voracious enemy, a dagger at the head of a heretic, a key to parables and dark sayings, and a battering ram on the walls of salvation. Prayer opens the bountiful hand of God, opens the door of mercy, keeps Christ in the throne of our affections, and covers every rival and usurper with shame and confusion of face.—*Huntington.*

**LOOKING FOR THE BELOVED.**—I was told of a poor peasant on the Welsh mountains who, month after month, year after year, through a long period of declining life, was used every morning, as soon as he awoke, to open his casement window, towards the east, and look out to see if Jesus Christ was coming. He was no calculator, or he would not have looked so long; he was no student of prophecy, or he need not have looked at all; he was ready, or he need not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both, the longing soul was satisfied with either.—*Fry.*

**SPIRITUAL UNITY AND SYMPATHY.**—Souls bound together in the threefold cord of everlasting love, live in concord, and move in concert; and if one is in affliction the Spirit will touch the heart of the rest to put up their prayers for it, and mingle their sympathy with him; and when God comforts Ephraim, He comforts his mourners also. Daniel is in danger of being slain with the wise men of Babylon, and he requests his three friends to assist him in desiring mercy of the God of heaven concerning the secret of the king's dream. The three friends of Daniel get into the furnace; Daniel is out, that he may pray for them. Daniel goes into the lion's den; the three friends are out to pray for him. Peter gets into prison; prayer by the Church is made to God without ceasing for him. Peter is let out; and they open not the door for joy at the sight of him. "Behold how good and how pleasant it is for brethren to dwell together in unity," &c., Ps. cxxxiii. 1.—*Huntington.*

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—OBJECTS: 1. House-house visitation to the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. *The Mission Evangelical and Unsectarian*. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

**R. J. BACKETT**, of 128, Stockwell Road, S.W., having had many years' experience as a Commercial Clerk, will be glad to Audit Books and Make out annual-sheets, or Collect Debts and Rents, at the lowest possible remuneration. Guarantee references given.

**RUTHFUL** Tracts, Sermons, Magazines, &c. (old or new) will be thankfully received in large or small quantities for gratuitous distribution in and around adon. Lovers of pure truth may rely that all shall be scattered with discretion. "Ye that ke mention of the Lord keep not silence." Isaiah lxii. 6. N.B.—50,000 distributed last r.—A. ELKINS, 2, Tudor Street, Ludgate Circus, London, E.C.

**GEORGE CHURCHILL**.—Photographer to Her Majesty the Queen and most of the Imperial and Royal Families of Europe. Carte de Visites and Vignette traits of Rev. A. J. BAXTER can be obtained. Address, 4, Cornfield Road, Eastbourne. [B.—New Photographs Just Published of Mr. T. BRADBURY; Carte de Visite for 18 mps; Cabinet, 25 stamps; and Large Photos for framing, 7s. 6d. each.

## CHAPEL DIRECTORY FOR SEPTEMBER, D.V.

N.B.—The \* placed before a day denotes a Prayer Meeting.

### CHAPELS WITH PASTORS.

INGHAM—Parade Chapel	Mr. WAKEFIELD, Pastor. Lord's Days and *Mondays & Wednesdays (E.)
INTON (Church Street)—	Mr. LAWSON, Pastor. Lord's Days and *Tuesday & Thursday Evenings.
Providence.....	20th, Mr. C. PIERPOINT.
" West Street .....	Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)
" Jireh Chapel.....	Mr. C. PIERPOINT, Pastor. 2nd and 3rd Lord's Days
BREWELL—Grove Chapel ..	Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
FORD—Rushy Green .....	Mr. W. WHEELER, Pastor. Lord's Days and Wednesday Evenings
HESTER—Providence.....	Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday (E.)
"DINGLY—Little Dicker ...	Mr. W. L. COX. Lord's Days and Wednesdays (E.)
BOURNE—Cavendish Pl.	Mr. A. J. BAXTER, Pastor. Lord's Days and Tuesday and *Thursday
(late North St.) Chapel ...	Evenings. 8th, (E.) Mr. Cox; 13th, Mr. WHITTLE; 15th, Mr.
" ASH DOWNS .....	LAWSON; 20th and 22nd (E.) Mr. JENNER.
KEY—Devonshire Road	Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.
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ISHAM—College Park	Evenings.
(Baptist) .....	Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)
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Woodbridge .....	Evenings
" Regent Street, City	Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)
oad .....	Mr. J. WHITTERIDGE. Lord's Days.
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THAM-RYE—Nunhead	Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month
Green Baptist Chapel .....	each 4th, Mr. CHRIS. SHARP
BEATE (Mead Vale)—Jireh...	Mr. WINSLOW, Pastor. Lord's Days.
BOURNE (Dorset) Providence	Mr. C. HUTCHINSON, Pastor. Lord's Days.
PLEYFIELD, nr. Hayward's H	Mr. B. KNIGHT, Pastor.
TING GROVE—Providence.	Mr. J. ADCOCK. Lord's Days
BRIDGE—Benevoler .....	
DRURST .....	
ABLETON—Magdalen .....	
WYNN—Bethel .....	
WILLINGWORTH (Potton,	
Beds).....	

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BEDFORD—Zion .....	Services on Lord's Days
BEDWORTH—Ears .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM stew
BRIGHTON—Egremont Lodge .....	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	2nd, Mr. GRAY; 9th, Mr. LAWSON; 16th, Mr. C. SHARP
CHIDDINGFOLD—Providence .....	2nd, Mr. JENNER; 6th, Mr. CORNWELL; 9th, Mr. SILVESTER; 16th, Mr. DAVIS; 20th, Mr. HEAD; 23rd, Mr. BRADBURY; 27th, Mr. STRINGER; 30th, Mr. ASHWOWN
DORKING—Public Hall .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
EDENBRIDGE .....	6th, Mr. COPPARD; 13th, Mr. HOUSE; 20th, Mr. PARSONS; 27th, Mr. GORDELLER
FAVERSHAM—assembly Rooms .....	1st (M.) HAZLERIGG, (A.) MOCKFORD, (E.) POPHAM
GRANTHAM—Calvinist Chapel Castlegate .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN
HADLOW DOWN .....	10th, Mr. BAXTER; 20th and 22nd (E.), Mr. WAKEFIELD; 24th, Mr. G. DAVIS
HASTINGS—The Tabernacle Cambridge Road .....	Mr. WHITTLE 4th Lord's Day
HORNSEY RISE—Aged Pilgrims' Asylum .....	3rd, Mr. WELLAND; 10th, Mr. J. NUNN; 13th, Mr. SHARP; 17th, Mr. MOCKFORD; 20th, Mr. LAWSON; 24th, Mr. SMITH; 27th, Mr. BOTTIN
HOSHAM—Jireh .....	1st, Mr. WHITTLE; 6th, Mr. W. H. TAYLOR; 8th and 16th, Mr. SUDEN; 15th, Mr. HAND; 20th, Mr. COS. SHARP; 21st, Mr. HOLLAND; 22nd, Mr. PEPPER; 27th, Mr. MASON; 28th, Mr. VARDER; 29th, Mr. ADAMS
ISFIELD .....	6th and 20th, Mr. ANSCOMBE
LITTLEPORT .....	13th, Mr. C. PIERPOINT
LONDON—Bloombury Chapel (Commercial Road) .....	Service on Lord's Days
MAIDSTONE .....	3rd, Mr. MILLS; 6th, Mr. JENNER; 10th, 20th and 24th, Mr. PEPPER; 18th and 17th, Mr. DAVIES; 27th, Mr. GREW
NEWICK .....	Every 4th Lord's Day, Mr. ROW
PETWORTH—Ebenezer .....	23rd (E.) and 27th, Mr. C. PIERPOINT
RAMSGATE—Albert Room, Albert St. West Cliff .....	6th, Mr. WHITE; 13th, Mr. ALLEN; 20th, Mr. PESKETT
RICHMOND—Bethlehem .....	Lord's Days, Mr. ADAMS
RINGMER, near Lewes .....	6th, Mr. PEPPER; 13th, Mr. GREW; 20th, Mr. W. H. TAYLOR; 23rd (E.), Mr. VAUGHAN; 27th, Mr. W. H. TAYLOR
ROTHSFIELD .....	Service on Lord's Days
SALISBURY—Old Gaul Chapel .....	Every 3rd Lord's Day, Mr. ROWE
STOOD—Zoar .....	Lord's Days (10.30 and 6.30), Mr. C. BRIDDER
WALWORTH—Surrey Tabernacle .....	Service on Lord's-days
WISHFORD—Barn .....	Service on Lord's Days & Wednesdays (E.)
WITLEY—Surrey Gardens .....	Lord's Day Afternoons (8), Mr. C. BRIDDER
	Lord's-day Mornings, Mr. WHITBOURN

Mr. BAXTER will preach (D.V.) at Loughborough (near Leicester) on Tuesday (E.), the 8th; at Grantham, on Thursday (E.), the 10th; and at Littleport on Lord's Day, the 18th.  
On Thursday Evening, Sept. 3rd, 1885, the Rev. J. BATTERSBY (Vicar of St. James', Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

**HARVEST THANKSGIVING.**—Three Services will be held (D.V.) at PROVIDENCE CHAPEL, CHICHESTER, on THURSDAY, SEPT. 17th, when MR. WM. HARBOUR (of Brighton), will preach in the morning, at 10.30; MR. WM. WOODS (the Pastor) in the Afternoon, at 2.30; and MR. J. VAUGLIAN (of London), in the Evening, at 6.30. The Chapel-house will be open for country friends, and dinner will be provided there at the close of the morning service at 1s. each, and tea at the close of the afternoon service at 6d. each. A collection will be made at the close of each service.

**BETHESDA MISSION, PORTSMOUTH,** with which is incorporated the PORTSEA ISLAND TOWN MISSION. Established 1856.—The Sale of Work will be held, God willing, at Southsea, in October, 1885. Works and articles of all reasonable kind will be thankfully received for this by Mrs. B. H. Key, Downham, St. Edward's Road, Southsea. Mrs. Colebrook, The Home, Brunswick Road, Southsea; Miss Bryant, 14, Hudson Road, Southsea; Mrs. Cox, 8, Prince Frederick Place, Somers Road, Southsea; Mrs. Moorby, The Cemetery Lodge, Mile End, Portsmouth; Mrs. Smith, 55, St. Stephen's Road, Buckland; and Mrs. W. H. Woodman, 15, Petersfield Terrace, Timpson Street, Landport.

It is kindly requested that all Articles may be sent in before October 1st, and marked with a suitable price. The Sale is always conducted without raffling, music, or the usual accompaniments of a Bazaar.

Contributions of money will also be gladly received for the above, or the General Working Expenses of the Mission.—BEN. H. KEY, Commr., Downham, St. Edward's Road, Southsea, Hon. Supt., July, 1885.

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OCTOBER, 1885.

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

Advertisements are inserted in this Magazine at the following rate :—

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**CORRESPONDENCE RECEIVED.**—D. Fisk, T. McClure, J. Vaughan, R. A. Barber, J. H. F. Adcock, L. M. Sykes, I. Backett, R. Winalow, E. Poulson, J. Jenner, G. Oakshott, W. L. Cox, B. Taylor, J. E. Hazelton, W. J. Parks, P. Phillips, C. Hutchinson, W. Benson, T. Dixon, W. Maodougall, J. Attree, H. F. Cunliffe, R. Crippa.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—The next Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place Chapel, Eastbourne, on Monday evening, October 5th, 1885, at 7 o'clock.

**ABSENCE FROM HOME** during a great portion of last month must be our apology for any seeming neglect of our correspondents.

In consequence of leaving home for about three weeks in September, we were compelled to get our September and October numbers made up (the covers, of course, excepted) early in the month of August, and thus various obituary Notices could not appear. In addition to Mrs. Mannington, whose decease was recorded on last month's wrapper, the somewhat sudden death of Mrs. Osborn (widow of the late Mr. W. Osborn, of East Dean), on August 19th, and also that of Mr. Luke Cherry, of Bedford, on August 26th, have thus been omitted. We purpose, however (D.V.), inserting Notices of the above in our November issue. We have also to announce with deep regret the death, on August 28th, of Mr. Chard, whose services as the leader of the singing at Salem Chapel, Leicester, and by occasionally speaking there the Lord's name made him an invaluable aid to our brother, Mr. Barber. The Lord be with the widow and the family.

**WE HAVE RECEIVED** various leaflets and pamphlets from Mr. Stephenson of Hull, all of which are scripturally sound and suitable for distribution in a broadcast form. They may be had also of W. Wileman, Bouverie Street, Fleet Street, on very reasonable terms.

**MR. D. FISK**, of Brighton place, Brighton, has re-published another excellent discourse by the gifted Joseph Irons, entitled "*The Poor set on high*:" which, like all that have preceded, we can heartily recommend. Mr. Fisk has also re-published, in sheet-form, Mr. Irons' powerful testimony concerning the 5th of November. May be had of Mr. Fisk at a reasonable rate. For sermons see *Adv.*

**FOR EVER WITH JESUS**: another very interesting work from the voluminous pen of Dr. Doudney. Its theme is "the glory that shall be revealed," but the style is homely and comforting to the Lord's doubting ones who are often in bondage "through fear of death." There is a good photograph of the Dr. and his people, forming the frontispiece, and an appendix giving a pleasing sketch of the late Dr. Hewlett. Its price is 5s. May be had of W. H. and L. Collingridge, Aldersgate Street, London.

**THE REVISERS' WORK.**—London, August 12th, 1885. Dear Sir,—Please do as you suggest (*G.A.* wrapper), write a series of articles on the changes and omissions in Revised Version of the Holy Scriptures. This is the leprosy in Gen. i. 2, and all other places in the Old Testament that a small "s" is found where a capital is due. I have carefully read much of the Old Testament (and all the New Testament twice), and send you a few of many alterations discovered, &c. Gen. i. 2, and Jer. iv. 23, "waste and void" (see Heb. xi. 3, and iii. 4); Numbers viii. 21, "The Levites purified themselves from sin" (altered and added to); Numbers xiv. 21, "and as" added; Psalms ii. 7, 12, "the son;" Dan. iii. 25, "like a son of the gods;" Dan. vii. 13, "a son of man;" Psalms lxxx. 17, "the son of man," see verse 15, "the branch," margin, "*Hebrew* son;" Hag. ii. 7, "the desirable things of all nations;" Gen. xx. 16 (an omission); Gen. xlviii. 16, "the angel which hath;" Exod. xxxiv. 33, "and when Moses" (see verse 35); Job xix. 25, 27, and margin; Dan. ix. 25, 27, "the anointed one" (margin, "an anointed one, a prince"), "shall have nothing," "his end shall be;" Isa. lix. 19-21, "the breath of the Lord" (Authorized Version, "Spirit") (see margin, "a redeemer;" Jer. xxxviii. 28 and xxxix. 1 (A.V. "and he (Jer.) from there;" Gen. xlix. 10, "the ruler's staff," margin and A.V., a "lawgiver," "Shiloh," margin, "till he come to Shiloh;" Isa. liii. 2, "For he grew" (A.V., "shall grow,") Isa. liii. 3, "He was despised" (A.V., "is;" Isa. xxxiv. 4, margin "against" (A.V., "for;" Psalms cx. 1, "The Lord said unto my lord;" Psalms xxxvii. 3 (see A.V. and margin); Ezek. vii. 16. "in" (A.V., "for"), Lev. xvii. 11. The changes, omissions and additions in the New Testament are truly serious, and almost innumerable. 2 Peter i. 5-7, "thirty changes" (Quar. Rev.) The most serious omission (and without note by Revisers) is 1 John v. 7, and part of verse 8; see also Col. ii. 2, 1 Cor. vi. 20, Luke xi. 2, 4, Matt. vi. 9—xiii. 13, an addition, see also Matt. ii. 16, "male" ("unauthorized," Quar. Rev.); Mark i. 2 "Isaiah" (see Mal. and Isa.); Acts xx. 4, "a son of Pyrrhus," "prophets," A.V., Heb. vii. 27. "for all" &c. "The old is better" (R.V., "good.") It is a Socinian Version, and will never (D.G.) take the place of the precious God-honoured old version. The New Testament is mystified and corrupted. We did not need this impertinent, unhallowed and un-English version. ~~The old Book is not~~ will be more precious than ever to Bible readers, who are taught of God the Holy Spirit.

Words (O.T.) not in Cruden : sated, adjuration, tetter (freckle), augury, perpetuity screen, confines, swing, gaunt, indictment, extinguish, hordes, sultry, gambol, mantelet, awning, basement. satrap, tunics, interdict, chieftain, revelry, &c. (N.T.), reach, apparition, interest (usury), wallet, &c. Dear Sir, the Lord bless you and your labours, and if His holy will make you more and more useful to the poor (in spirit) of the flock who wait upon Him, and who, through Divine teaching, know and love the Word of the Lord.

"The Scriptures and the Lord

Bear one tremendous name,  
The written and the Incarnate Word,  
In all things are the same."

I have not read all Leviticus, or further to end of Esther. Job to Malachi I have carefully gone through, and compared with the Authorised Version. If I meet with any more important alterations, I will send them.

Yours in Him, A.B.

**AGED PILGRIMS' FRIENDS' SOCIETY.—A PUBLIC MEETING** in aid of the Society will be held (D.V.) in the MANSION HOUSE (Long Parlour), by kind permission of the Right Hon. the Lord Mayor, M.P., on FRIDAY AFTERNOON, October 9th. The chair will be taken at 3 o'clock by JAMES MADEN HOLT, Esq. Several Ministers and other Friends will address the Meeting.

Entrance by side-door in Wallbrook.

The attendance of Friends is cordially invited.

Office—83, Finsbury Pavement, E.C.

J. E. HAZELTON,

Secretary.

**PROVIDENCE CHAPEL, HADLOW DOWN, Sussex.—HARVEST** THANK-GIVING SERVICES will be held (D.V.) on WEDNESDAY, Oct. 14, 1885, when TWO SERMONS will be preached by Mr. HALLATT (of Brighton)—Afternoon at 2.30 and Evening at 6.15. Tea provided at 6d. each. Collections in aid of the cause.

**THE TABERNACLE, Cambridge Road, HASTINGS.—On Lord's-** Day, October 25th, the ANNIVERSARY SERMONS will (D.V.) be preached by Mr. A. J. BAXTER (of Eastbourne). Services to commence at 11 and 6.30. Collections as usual in aid of the cause.

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### LIFE, DEATH AND IMMORTALITY; or the Human Soul and its Destiny,

"ACCORDING TO THE SCRIPTURES."

A TESTIMONY FOR THE TRUTH, AGAINST THE SPECULATIVE THEORIES OF THE FINAL ANNIHILATION OR RESTORATION OF THOSE WHO DIE IN THEIR SINS.

By A. J. BAXTER, Editor of the "*Gospel Advocate*."

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London: HOULSTON & SONS, 7, PATERNOSTER SQUARE, E.C.

Brighton: A. M. ROBINSON & SON, 88, DUKE STREET.

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## ESSAYS ON HART'S HYMNS.—LXXIII.

## HYMN 68.

*The Saints' Inheritance.*


**H**OM He justified, them He also glorified." Rom. viii. 30. With this the last link in the golden chain of Salvation-purposes is reached. The Fall with all its evils has been counteracted by God in the Person of Christ. The self-righteous assumptions of Nature's Pharisaism have been vanquished by the Holy Spirit's inward teachings in each vessel of mercy. The Righteousness of Christ in its imputative excellency and all-sufficiency has been accepted and enjoyed by them; and what remains? Only those sanctifying operations of grace, which lead on to full glorification, when the frail and moveable tabernacle, wherein the child of God groans, being burdened, is exchanged for the "house not made with hands, eternal in the heavens." For when faith has attained to the knowledge of free and complete justification by the law-fulfilling obedience of the Lord Jesus, sanctification in its peculiar developments becomes the next point of importance before heaven is entered. Neither are there more stumblings and perplexities on any portion of gospel doctrine than on this. Common enough is the idea, when the Lord's people are the subjects of legal bondage and a prey to distressing apprehensions on the ground of their abounding corruptions, that sanctification must be the necessary prelude to justification. Nor is it less common to mistake the effects of sanctification; and because the old nature is found to be untouched by it, to conclude that the soul is wholly destitute of its sin-subduing power. To be a temple of the Holy Ghost, and "a sink of sin and unbelief," is an unparalleled paradox. Yet so every regenerated soul finds it to be, though too often unable to realize the Spirit's indwelling, while at no loss with respect to indwelling iniquity. But on this, as on other matters, the Old Testament sheds some rays of precious light. Although the Lord promised Abraham and his seed Canaan for their inheritance, and Joshua in due time led them over Jordan and divided the land out in the prescribed parts for the various tribes, yet not until the days of Solomon, after the toils, wars and conquests of David, was the fulness of the promise verified. So, while in the promise, and by faith in the finished work of the antitypical Joshua,

the Lord's people enter into rest, even in this world, yet not until they possess "the glory that is to be revealed" in the days of the Greater than Solomon, will they inherit that undisturbed purity and freedom from sin for which they often sigh. This is what Mr. Hart teaches in the opening of the hymn before us :

" Perfect holiness of Spirit,  
Saints above, full of love,  
With the Lamb inherit." *ver. 1.*

Never till the body of sin and death is left in the fining pot of the grave, and the spirit encircled with the bliss of heaven, and "filled with all the fulness of God" in the amplest enjoyment of His "*love*," will "*perfect holiness*" be attained.

Yet is there much refreshing sweetness and consolation amid the conflicts between flesh and spirit, in the apprehension of this future and reserved happiness. It is an incentive to patience in the prolonged strife, and to perseverance in the longer race. To obtain a glimpse of the things which are eternal, and unseen by the physical eyes or natural understanding, fills the heart with good courage to face the things which are seen and temporal. But how is this to be ? Mr. Hart replies :

" This inheritance, believer ;  
Faith alone makes thy own  
Safe and sure for ever." *ver. 2.*

When Peter says to the Lord's people, "Give diligence to make your calling and election sure," he signifies the same thing as our Poet in these lines. The "*inheritance*," like the "*calling and election*," are "*safe and sure*" enough with the covenant God of Zion, but it is quite another matter for these things to be so with those who constitute that Zion. They need the voice of the turtle dove, the Divine Spirit, to make clear their personal interest in that "*inheritance*, which is incorruptible, undefiled, and that fadeth not away." This is indicated in the next verse :

" True, 'twas thine from everlasting :  
But the bliss of it is  
Known to thee by tasting." *ver. 3.*

A beautiful distinction between "things that differ." Chosen in Christ before the foundation of the world ; predestinated to the adoption of children by Jesus Christ to the Father, to the praise of the glory of His grace, "*the bliss*" of all the inestimable privileges

and favours accruing from these gracious decrees, is only to be "known" to each of the heirs of glory "*by tasting.*"

And how complete on this point is the testimony of both the Old and New Testaments. For the Psalmist cries, "O *taste* and see that the Lord is good," Psalm xxxiv. 8, while Peter founds the evidence of the new birth of those to whom he wrote and called the Elect, with its accompanying spiritual desires and the coming unto Christ, on their having "*tasted* that the Lord is gracious," 1 Peter ii. 3. For with the new birth comes a spiritual appetite, a hungering and thirsting after righteousness. And then the milk and the wine, the bread and the strong meat, become in their turn the desired food and sustenance of the soul, and the banqueting-house the coveted place of entertainment. And as a crumb is a part of a loaf, and a drop a part of the contents of the cup, so the smallest communicated tokens for good, when "*tasted,*" become evidences of the Lord's goodwill and sovereign favour. Psa. lxxxvi. 17.

But small indeed is frequently the portion received by sincere and even diligent seekers for a season. Not because the Lord does not intend to verify His word, "The soul of the diligent shall be made fat," Proverbs xiii. 4; but rather because He intends to increase the intensity of the desire before fulfilling it. And this Mr. Hart, with his usual spiritual acumen, next refers to :

" Though thou here receive but little :  
     Scarce enough for the proof  
 Of thy proper title ;  
 Urge thy claim through all unfitness ;  
     Sue it out, spurning doubt ;  
 The Holy Ghost's thy witness." *vers. 4, 5.*

This is true Gospel importunity : so expressively set forth by the dear Redeemer in His parable of the midnight visitor requiring bread from a host who had none, but who must needs awaken a friend and, in spite of his remonstrance, press the claim of hospitality upon him. And also of the widow's persevering appeals for vindication at the hands of the unjust judge, whose only motive for granting her request was self-indulgent ease. After this manner must the poor and needy pursue after the unsearchable riches of Christ, and while their "*proper title*" is trembling in the balance of doubt, "*urge*" their "*claim through all unfitness.*" Abounding corruptions, deficient graces, neglected duties, hasty tempers,

injudicious utterances, weakness of purpose, inability to repent, believe, or pray with unction must, like the crowd surrounding the Saviour when the woman diseased with the issue of blood sought His aid, be all pressed through, that the "virtue" proceeding from Him may be received. Or, like a case at law, for the establishment of a claim to a title or property, in which the cause is just but the evidence defective, there must be the "*swing of it out*," in the search after the required documents, and the *spurning of doubt* when Satan and unbelief combine to affirm the hope of success is vain. For all that is needed is the presence of 'One Witness. Until He appears and bears His testimony everything goes against the claimant. Scriptural arguments, experimental discourses, the closest self-examination, all fail until this Witness enters the court of conscience. Need it be said? it is the Holy Ghost. It is He of Whom it is written: "The Spirit itself beareth witness with our spirits that we are the children of God." Romans viii. 16. And He is promised in this gracious character by Christ Himself to all who seek the indispensable boon, saying, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke xi. 13. Our beloved poet would fain, as an instrument, stimulate the doubting ones of the Lord's family to attain to this assurance. Observe his words:

"Cite the will of His Own Sealing;  
Title good, signed with blood,  
Valid and unfailing." *ver.* 6.

That "*will*" is the revelation of God's covenant in Christ: "by the which WILL we are sanctified, through the offering of the body of Jesus Christ once." Heb. x. 10. It contains all the blessings and the promises: and among them this twofold assurance as expressed by the Son of God, relative to the Safety in Himself of all His people, and their sure reception in the way of mercy when by the faith of Him, they, though vile sinners in themselves, approach the Father: "And this is the Father's WILL which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the WILL of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John vi. 39, 40.

Now to plead with God on this holy ground of what Christ has said, is to attend to His Own admonition : "Put Me in remembrance; let us plead together : declare thou that thou mayest be justified." Isa. xliii. 26. And this is to

"Cite the Will of His Own sealing :"

for the atonement by Christ affixed the blood-red *seal* to the covenant of grace, and secured the *goodness* of the *title* as

"Valid and unfailing."

Hence He was "brought again from the dead"—being raised for the justification of His people—"through the blood of the everlasting covenant." Heb. xiii. 20, and that "precious blood" becomes "an all-prevailing plea" for the worst of repentant and believing sinners who come unto the Father by His dear Son : and in the time appointed the Father of mercies reveals Himself with all that distinctness which empowers the soul to cry, "Abba, Father," and to claim its vast inheritance as an heir of God and joint-heir with Christ Jesus.

Having reached the goal of its desires, and found the liberty wherewith the Son makes His redeemed free, is the believer now to relapse into cold indifference and sensual sloth ? What says our poet in conclusion ?—

"When thy title thou discernest,  
Humbly then sue again  
For continual earnest." *ver.* 7.

Judicious counsel, truly. For all the power, unction and comfort of the *discerned title* depends on the continued testimony of the Spirit to the soul. Should He suspend His operations, and conceal Himself, the most firmly established will find darkness and doubt assail. And fleshly indulgence and carnal ease, neglect of the house of God, His word, and private prayer, will "grieve the Holy Spirit of God whereby we are sealed unto the day of redemption." And if thus "grieved," though He will never forsake His temples, or the work of His hands, He will resent the slight put upon His influences, and act like an enemy, in withstanding the perverse ways and crossing the vain projects of the wandering soul : and by this means He will prepare it, with an abhorrence of self and idols, to return to its Everlasting Lover and Fountain of bliss. Wise, therefore, are they who *sue*

"For continual earnest ;"



who walk tenderly in the fear of the Lord; whose eyes are daily kept looking unto Jesus, the Author and Finisher of our faith, and whose evidences are maintained amid all the countless changes of an ever-varying experience in grace and providence. May this be more abundantly the portion of readers and of the writer,

THE EDITOR.

## UNION AND COMMUNION.

A LETTER BY THE LATE JOHN FRANKS.

**M**Y dear sister in life-union with our ever precious Jesus, God over all, blessed for evermore, also "Emmanuel, which, being interpreted, is God with us."—Herein lieth our union as members of His body, and of His flesh, and of His bones; and through which this great mystery is revealed, according to the Apostle's declaration: "As many of you as have been baptized into Christ, have put on Christ."

From this vital union flows all spiritual communion and fellowship, as the glorious mystery is developed in the blessed Spirit of the living God, opening the same to our souls in the knowledge of Jesus. Now, my dear friend, may the ever-blessed Spirit be your Remembrancer and the Witnesser in your soul. He "hath blessed us with all spiritual blessings in heavenly places in Christ Jesus our Lord." And where He hath begun the good work, He will carry it on till the day of Jesus Christ. I do earnestly pray that in our present communion we may be strengthened, that we may not be faithless, but believing: that the communication of our faith may become effectual, by the acknowledging of every good thing which is in us in Christ Jesus. That as we are led by the Spirit, so may we walk in the Spirit—in believing, that we may forget our own order of things and be led in that plain path because of our enemies. I find that in my own order there are many objections rise up, and these often call in sense to the removal of the same. This arises from being straitened in my own bowels. The sight of my eye not extending beyond self, produces a contracted mind. I have no doubt my dear friend knows something of the matter? This understanding often turns out for good, and the wise man seeing the evil, hideth himself: therefore it is a good thing for the heart to be established with grace. It is the "Holy Anointing" that destroys all bonds, and breaks all yokes, sets our souls free, opens the way of life, leads us to walk therein, maintains the lot of our inheritance, causes the lines to fall in pleasant places, and we enjoy our goodly heritage. "My soul, wait thou only upon God, for my

expectation is alone from Him." Faith looks at things that are not seen, which are eternal—thence the enlargement comes—"Open ye the gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in," as our Forerunner, even into the presence of God for us!

I was very much struck with a passage in the 16th chap. Deuteronomy 20th verse: "That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee." I preached from it on the 1st of October. May the Lord open to us the mystery in all its blessedness, that we may in all holy obedience be "followers of God as dear children." Now, my dear friend, let us sit down under our own vine and fig-tree; and may the dear Lord command the heathen to keep silence, while we speak of things touching the King, as we sit at His precious feet, beholding His glory and beauty—that we may worship Him in the beauty of holiness. This is beholding Jesus as having finished the work, healed up the breach, entered into the presence of God and opened the kingdom to all believers. Yes; and to our souls! Let me exhort you in the fellowship of the Spirit. And I do pray the Lord to strengthen us not to let go the hand of communion, that as fellow-partakers of the benefit we may enter into the holiest of all by the "blood of Jesus." It is thus we "follow that which is good," in believing that Christ's work is perfect, and that it stands to the account of all the election of grace. This is the "Mystery of Godliness," and as it is received in the heart by faith, it is held in a pure conscience purged by the precious blood of Christ. Thus we have the witness in believing that He that sanctifieth, and we who are sanctified, are all of one: and He is not ashamed to call us brethren. So we live in His sight and inherit the land as children of promise, who are accounted for the seed: being children of God by faith in Christ Jesus. And if children, then heirs of God, and joint-heirs with Christ Jesus, and are the living in Jerusalem. This is the free gift of our covenant God. Observe the 1st verse of Hebrews vi.; carry the exhortation with you all through. Particularly observe the holy call to yourself, as a believer in Jesus, in the 11th and 12th verses. May the good Lord shed abroad His love in your heart, by, in, and under the blessed influence thereof, that your faith may sweetly work in the apprehension of that for which you are apprehended of Christ Jesus. Look at the Apostle's language in Romans iv., 16th verse. There he shows how the Holy Ghost teaches us to work out our own salvation with fear and trembling by faith in Christ. First, in the seeing eye, then in the hearing ear, then receiving Him in the heart: thus putting Him on and walking in Him; proving the

witness of covenant love that we belong unto Him. For He has not only given Himself for us, but revealed Himself in us! What a holy satisfaction to our souls that He is ours! "My Beloved is mine, and I am His. He feedeth among the lilies." "His desire is toward me." Now turn to Isaiah xxvi., 7th verse: "The way of the just is uprightness: Thou, most upright, dost weigh the path of the just. Yea! in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee."

In this holy travail you will find the blessed Spirit helping your infirmities, ministering that Divine instruction to you, that the end may be attained; for remember, our Jesus is made all things unto us. Therefore in the apprehension of Him, you will find "He will lead you in the way you should go, and He will teach you to profit." O my dear friend, do pray unto the Lord that He may grant us more and more of a free Spirit; that we may have a more abundant entrance. "Speak, Lord! Thy servant heareth." This is a healthy position. "Wait on the Lord, and He shall strengthen thy heart." Turn to Isaiah xl., 28th and following verse, there you will find the signet. May you be comforted with joy and peace in believing in the Holy Ghost. It is in a true knowledge of Jesus, as He dwells in the heart by faith, as my risen Lord and Saviour, the mighty Conqueror over sin, death, hell and the grave. Thus we become "followers of God as dear children." By this "new and living way" cast up in our souls, we are led forth by the right hand of His righteousness in the path of life, wherein we are delivered from the oldness of the letter. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." He is the door of entrance. He is the altar, sacrifice, holy fire, and the great High Priest. O, the blessed union wherein this true fellowship is enjoyed in the Spirit. Turn to the 86th Psalm. May the breathings of your soul go up to the Lord that His holy anointing be felt in your heart, that you may experience the rich incomings of the free-flowings of the loving-kindness and tender mercy of your God in the sanctuary. The 11th verse, I think, contains all our new-born souls desire. May you be able to spread it before God—as your God in Christ Jesus your Lord; to Whom you are joined by one Spirit, and in one Spirit. This is the fellowship you are called unto. 1 Cor. i. 9; Thess. i. 5-24. Remember the privilege belongs to the household of faith, and this a source of encouragement, and a sweet exhortation to walk by this Divine rule, so blessedly set before us in the Gospel. As the word is received in our hearts, under the power of the Holy Ghost, its constraining influence is felt, and from that we form our judgment in the unity of

the Spirit, and in the bond of peace our "sentence comes forth from His presence." "This people have I formed for Myself: they shall shew forth My praise." Thus our precious Jesus is glorified in our hearts as the "power of God unto salvation to every one that believeth." 2 Chron. xx. 20.

It is believers in Jesus that enter into the city, and behold the glory of God shining forth in the face of Jesus Christ, in that grace and truth which is revealed in the heart of him who fears His precious name.

Here our God communes with us from above the mercy seat. Nothing unclean nor unholy enters into the holy Jerusalem. O no! "Without are dogs," &c.

Who that fears God, but must be moved toward Him with the whole affections of our inmost souls, as we partake in holy communion with our God in the sanctuary which He hath set in Zion for evermore. Ezekiel xxxvii. Read the whole of it. It is your inheritance which you are begotten to; a lively hope, a living salvation, working in us mightily in subduing all things, putting off the old man with his deeds, and putting on the new man, which is created in righteousness and true holiness, after the image of Him who created it; proving "the Lord of hosts is with us, the God of Jacob is our refuge. Selah." This word, "Selah," seems to convey to my mind the very essence of enjoyment. The Psalmist in viewing the living act of his faith in his God—the security of his salvation in that covenant ordered in all things and sure, confirmed in his heart by the oath of Jehovah, Father, Son and Holy Ghost; a sure abiding place for all the dear family. O, the wonders of redeeming love—the love of God in Christ! "The Lord direct our hearts into it" more and more, in all its saving benefits, illuminating our understandings to behold it one complete, whole, perfect, glorious salvation, wherein Israel is saved in the Lord, world without end.

Christ and His church are one perfect building, entire, lacking nothing. The glory of God rests upon it for ever and ever. Bless our God, notwithstanding all our poor hearts may feel or fear, God hath brought us out of Egypt! He hath, as it were, the strength of an unicorn. "Surely there is no enchantment against Jacob, neither is any divination against Israel:" according to this time it shall be said of Jacob and of Israel: "What hath God wrought!" My dear friend, let not the arm of your faith lose hold of your Beloved. He calls you forth, and hath promised to raise us up in the last days. "Behold the people shall rise up as a great lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." Ah! here lieth the mystery, and thus it is opened to our under-

standings. It is in eating the flesh and drinking the blood, wherein the blessedness of salvation is realized by faith; in believing the record God hath given of His dear Son.

Since I last wrote you I have arrived at the age of three-score years and ten. Bless my God, that hath preserved me through everything still in the obedience of my faith; "looking unto Jesus," and desiring to live upon Him, and walk in life-union with Him as my only hope, life, light, comfort of my soul at all times, and under all circumstances. For "He is the Rock of my salvation, and my portion for ever."

May your soul realize your union to Jesus in the nearest ties of relationship in covenant. He is a feast of fat things, &c. He alone sways the sceptre of His love in our hearts; wins our affections, captivates our will to keep His commandments, and walk in His statutes, which are our delight. "Great peace have they who love Thy law, and nothing shall offend them." I always have found, and still find, it is in this way the blessed Jesus shews forth His glory as God-Man, Mediator, to my soul in my journey through this life. "His record is on high; his place of defence is the munitions of Rocks; his bread shall be given, and his water shall be sure."

Now, my dear friend, I must close, commending the few thoughts I have penned into the hands of the blessed Spirit, that He may bless them to your soul, that our ever-precious Jesus may be exalted in our mind, will and affections, our souls comforted and knit together in love, pursuing our course with joy; daily living in the blessing of the kingdom—here, in the earnest, Jer. xxx. 10-14, and at last enter into the fulness of glory above. Amen and Amen.

Believe me, yours in the bonds of covenant love,

JOHN FRANKS.

To Miss C——.

P.S.—Love to all saints.


[A worthier man, in honesty and straightforwardness, than our good brother Franks never lived. But the highly mystical and discursive style of his writings makes them difficult to follow in a connected manner. Nevertheless, a spiritual mind will not fail to grasp the substance of his thoughts, even in those instances where the language is somewhat enigmatical.—THE EDITOR.]

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LIFE'S VICISSITUDES.—Hast thou climbed up to the full age of thy few days? Look backwards, and thou shalt see the frailty of thy youth, the folly of thy childhood, and the waste of thy infancy; look forwards, thou shalt see the cares of the world, the trouble of thy mind, the diseases of thy body.—*Anon.*

## THE ACCEPTABLE WORDS OF THE RIGHTEOUS MAN.

*"The lips of the righteous know what is acceptable."*—Prov. x. 32.

 **H**AT a precious truth concerning "Jesus Christ the Righteous"! (1 John ii. 1). How encouraging to the souls who are constantly sighing, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me" (Hab. ii. 1). The wise man, writing as moved by the Holy Ghost, says, "My son, attend to my words; incline thine ear unto my sayings.....they are life unto those that find them, and health to all their flesh."

To those who have once heard the voice of Sovereign Love and Power speaking to their hearts, there is no sound so sweet; no blessing so rare as a word from the Lord; and with one of old they exclaim, "I have esteemed the words of His mouth more than my necessary food." These cry with the Psalmist, "Be not silent to me, lest if Thou be silent to me, I become like them that go down into the pit;" they come "with weeping and supplications" before the throne of the heavenly grace, presenting the petition, "Lord, speak to me!" They know by painful experience that the reading of Jehovah's sacred Word can only be truly profitable as His Own voice is heard by the power of the Holy Ghost applying its glorious truths, precious promises, gracious counsels, and loving rebukes. Yes, promise and precept are alike profitless, save as they come from the lips of the King Whose "mouth is most sweet." The application of the former by the Eternal Spirit produces peace, while the application of the latter leads to prayer. The promise tends to confirm and strengthen the faint and weary; the precept convinces of failure, short-coming and weakness, and brings down the soul to the feet of the Precept-Fulfiller, to beg of Him to fulfil in it "all the good pleasure of His goodness, and the work of faith with power," that His great and holy name may be glorified. (See 2 Thess. i. 11, 12.)

It is a precious fact, that "every word of God is pure," and that "all scripture given by inspiration of God (or *God-breathed*, margin) is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." It is gloriously true that when the Lord speaks to the souls of His people, the Spirit enters into them and sets them upon their feet. (See Ezekiel ii. 1). "I have many things to say unto you, but ye cannot bear them now" (John xvi. 12), was the faithful declaration of our Divine Master to His little flock, shortly before He entered the gloomy hauses of dark Gethsemane to endure the judgment their sins

deserved. We, in our short-sightedness, oftentimes think we know what would be good and acceptable for us in the way of Divine communications; but while we are looking out only for the sweets of communion—forgetting that in the lessons of Jehovah's grace we shall meet with many words "hard to be understood," that will need referring back to the Great Teacher, and draw forth anxious inquiries from our hearts,—our precious Master dispenses what He sees good, and teaches us that He alone knows what is suited to our case.

In noticing, as the Holy Ghost shall be pleased to lead us (and without His special leading all our efforts will be in vain) the acceptable words of the "Righteous Man," we shall see that He speaks to His people—(1) Words of comfort, (2) Words of counsel, and (3) Words of correction or rebuke.

(1) *Words of comfort.* Beloved in the Lord, who that has ever had a gracious soul-reviving, spirit-cheering communication from the lips of the Lord Jesus, does not frequently sigh for the restoration of comforts to his often sorrowful soul? Who that has "heard Him," and "received of His words," does not long for much more of His covenant consolation? Ah, beloved, if thou art like the writer, thou art oftentimes cast down because the visits of the Lord Jesus to thy soul, the words of His mouth, the liftings-up of His countenance, and the communications of His grace, seem to be so few and rare. Not unfrequently does the cry ascend, "The companions hearken to Thy voice, cause me to hear it." "Bless me, even me also, O my Father." When looking round upon thy spiritual companions, who can tell of the Lord's goodness to their souls, thy sad complaint goes forth, "Lo, He goeth by me!" Every one seems to get a word, but thou art left to mourn in solitude and loneliness, and to weep out thy petitions at the feet of a precious Christ. But see! "He performeth the things that are appointed for thee, and many such things are with Him" (Job xxiii. 14). He "knows what is acceptable" and necessary, and blessed be His name, thou shalt "come behind in no gift." He Who hath ascended up on high, led captivity captive, and received gifts for men, will feed thee with the "food of thine allowance" (Proverbs xxx. 8, margin); for "unto every one of us," saith the apostle to the Ephesian saints, and to the faithful in Christ Jesus, "is given grace, according to the measure of the gift of Christ."

Concerning every one of the white-robed multitude now bowing low before the throne in glory, it may be truly said, "Great grace was upon them all; neither was there any among them that lacked." Yes; "great grace" is upon every elect vessel of mercy. Great grace has upheld them ever since they were born; great grace has followed

them all through the dark mazes of sin and unbelief, when "dead in trespasses and sins"; great grace in due time quickens them into Divine life, makes them grieve and mourn over their own sinfulness, gives the sweet sense of pardon which flows through the wounds, the blood, and the merits of Jesus; great grace pursues them in spite of repeated falls and follies, restores the wanderers, carries the feeble, preserves the weak, delivers the tempted, succours the dying, and finally lands them safely at home, where faith is lost in sight, and grace expands into glory. "Neither was there any among them that lacked." The "daily bread" is sure, the needed consolation is certain, the appointed sympathy shall be experienced, and the Great Promiser of the church must speak home each message of covenant love to every member of His mystic frame, just at the right time. "Therefore will the Lord wait that He may be gracious unto you, and therefore will He be exalted that He may have mercy you, for the Lord is a God of judgment (discretion): blessed are all they that wait for Him." He will bring His children down till they have no strength shut up or left; He will empty them thoroughly of all self-confidence; He will have them reduced to perfect bankruptcy, and keep them as dependent beggars upon His Own bounty. He will give them His Own sweet words of love and consolation just when they are ready to perish for want. But never when He sees their wretched and depraved hearts would take any portion thereof to help to support their spiritual pride, from which no Christian is free, and which is so hateful in His eyes. "I have given unto them the words which Thou gavest Me," says our most glorious Christ; and that He gives they gather—not one atom more or less. O beloved, what a marvellous truth is here! "The words" given to the Lord Jesus in covenant, are all communicated without fail to His brethren in time. Their good works cannot secure more, and their sinfulness and accumulated provocations cannot forfeit a single one! But mark! This knowledge does not cause them to forget that it is an evil and bitter thing to sin against the Lord, but leads them to plead with the psalmist, "Help us, O God of our salvation, for the glory of Thy name, and deliver us, and purge away our sins for Thy name's sake"; and to rejoice in Jehovah's declaration, "I do not this for your sakes, O house of Israel, but for Mine holy name's sake."

Blessed be God, He "comforteth us in all our tribulation," and "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ"; and hence we are bound to confess that His lips "know what is acceptable."

Dear fellow pilgrim, art thou oftentimes sighing, "Mine eyes fail for Thy word, saying, When wilt Thou comfort me?" Remember,



"the heart of the Wise teacheth His mouth," and ere long thou shalt prove the truth of that scripture, "A word spoken in due season, how good is it!" The Lord shall comfort Zion, He will comfort all her waste places. But we must notice

(2) *The Lord speaks words of counsel* to His people. It is no small mercy to be brought to cry for the counsels as well as the consolations of our God, and the living children of God find that they need the same all-powerful voice to speak these home to their hearts as the words of comfort. To these they would ever attend with listening ear. What heir of grace does not mourn over his own blindness and ignorance in reference to the Lord's leadings, and has not to cry out for plain directions? "Thou shalt guide me with Thy counsel," cried the psalmist Asaph; "Teach me Thy way, O Lord, and lead me in a plain path—Make Thy way straight before my face—Cause me to know the way wherein I should walk," pleads the sweet singer of Israel; while every truly taught one exclaims: "O that my ways were directed to keep Thy statutes—Make me to go in the way of Thy commandments." Who that knows the perversity of his own ways, does not fear and tremble lest he should be left to walk therein? Blessed for ever be the name of our Wonderful Counsellor, He knows what will be acceptable, and sweetly says to every needy and dependent child, "I will counsel thee; Mine eye shall be upon thee" (Psalm xxxii. 8, margin). He sees our frequent distress and perplexity. He understands the intricacy of our path, and the peculiarity of our case, and as assuredly as we are brought to wait upon Him for direction, He will speak words of counsel; or it may be He will make His Own way plain without any special word applied, but speak by His providential leadings. It is a marvellous mercy to have the sweet assurance contained in these words: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," and to be brought to confess, "By the word of thy lips I have kept me from the paths of the destroyer." One of the greatest sins of ancient Israel was their disregard of the counsel of the Most High. "They soon forgot His works, and waited not for His counsel," so He gave them up to walk after their own imaginations. "Where there is no counsel, the people fall," is a terrible truth to the Lord's living family, who are sometimes left to follow their own devices, and bitterly repent their folly. O that He would make His people more watchful in all the concerns of this transitory life! May the Eternal God save us from our own imaginations; keep us from our own way; deliver us from our own carnal reasonings and reckonings, and let us pass up out of the wilderness leaning upon

the Beloved. Dear Augustus Toplady well knew the blessedness of this position when he wrote—

“ Sweet in the confidence of faith  
To trust His firm decrees ;  
Sweet to lie passive in His hand  
And know no will but His.”

Dear fellow pilgrim, art thou sorely tried as to the way thou shouldest take? Thy safest place is at the footstool of the King. His eyes can see the path, His hand can lead thee on, His voice can speak with authority to thy soul ; and if through His constraining grace thou art taught to acknowledge Him in all thy ways, He will direct thy path.

(3) *He speaks words of correction.* “ As many as I love,” says a precious Christ, “ I rebuke and chasten” (Rev. iii. 19). O what a mercy, beloved, that it is so. What a mercy that the affection of our Heavenly Friend never overrides His wisdom. “ The lips of the Righteous know what is acceptable.” If He sees a word of correction is necessary, He speaks not a word of comfort ; or, if He sees that counsel is required, He gives neither the comforts nor corrections. When in our right minds, we prize the rebukes of our ever-gracious Companion and merciful High Priest as much as His consolations.

Reader, we can conceive no more awful condition for a man to be in than to be left without reproof. “ No man,” says an old writer, “ is so near hell as he upon whom God will not so much as spend a rod upon.” There can be no more terrible curse denounced upon the inhabitants of this sin-polluted earth than this —“ God gave them over to a reprobate mind.” Hence it is, as the child of God beholds the dealings of a Righteous Creator with an ungodly world, he sighs, “ O Lord, correct me, but with judgment ; not in Thine anger, lest Thou bring me to nothing.” Painful as the process may be, he cries, “ Smite me, prune me, rebuke me, but leave me not, neither forsake me, O God of my salvation.”

Dear reader, is it not blessed to know that

“ Whom once He loves He never leaves,  
But loves them to the end” ?

Our God ever deals with His children in love. His very wounds are faithful. Again and again we see a precious Christ comforting, instructing or rebuking His disciples, as the case might need. He alone could “ train up His children in the way they should go,” and He will see that they depart not from the right path. When sad and sorrowful, He comforts with “ I will see you again.” When weak and weary, He says, “ Come unto Me, and I will give you rest.” When lonely and desolate, He says, “ I am with you alway.”

When He sees them in bondage to the spirit of the world, He counsels, "Love not the world, neither the things that are in the world." If burdened with cares and anxieties, He speaks, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." When He beholds self-confidence, He says, "Lean not to thine own understanding." If pride be growing rampant, the command of the King goes forth, "Humble yourselves in the sight of the Lord, and He shall lift you up." If we seek for place, position and power, the gentle rebuke is, "I am among you as He that serveth." If we are carried away with the teachings of men, He bids us "Beware of the doctrine of the Pharisees and Sadducees;" and if, with poor Peter, our fleshly reasonings contradict His positive declarations, He will not spare His "Get thee behind Me, Satan."

Beloved in Him, may we ever remember that the dear Lord Jesus knows best what to say to His pilgrim people; and may we accept His every word with childlike confidence and trust, and be found daily crying out at His footstool—

"Nought I possess, Lord—nothing can I give:  
My prayers are Thine—my faith, my hope, my all!  
Still of Thy fulness let Thy child receive;  
Speak to my heart, Lord, let what will befall!

May He grant His blessing upon His own word, for His dear Son's sake. Amen. K. B.

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**WRESTLING PRAYER SUCCEEDS.**—Six times Elijah's servant looked toward the sea before he could see anything; the seventh time he saw a cloud, but no bigger than his hand; yet that cloud, within a few hours, covered the heaven with darkness and the earth with rain. Just so may be the case with many a one when he is praying to his God as Caleb's daughter did unto her father: 'Thou hast hitherto made me the owner of a dry, a barren heart; but give me now some springs of water, some feeling at least, some sorrow for my sins.' Well, though at six times bending of thy knees God doth not grant it, and though at the seventh there appears but one small drop swimming in thine eyes, yet be not discouraged; that drop may prove a shower, the beginning of that thaw may at last dissolve thy whole heart to water; and as there is a full joy for the thorough conversion of a sinner, there may be suitable measure of joy for one tear, nay for one desire of a tear, of any one sinner that repenteth.

"If six or sixty prayers are past,  
Pray on, and never faint;  
A blessing surely comes at last,  
To cheer a drooping saint."

*Begatsky.*

## TRINITY IN UNITY.

O great Jehovah, holy God !  
By Whom all things exist, and move  
Obedient to Thy sovereign nod,  
And all Thy mighty power prove.

'Twas Thine unerring wisdom planned  
The stars in yon vast firmament,  
And still supported by Thy hand,  
Are guided by Thy government.

Infinitude can scarcely find  
A habitation worthy Thee ;  
How then can finite human minds  
E'er comprehend Thy Deity ?

Nor e'en the bright angelic host  
Can fully know that mystery ;  
Thou, Father, Son, and Holy Ghost,  
Art the One God in Trinity.

Yet, gracious God, we praise Thy  
name,  
That Thou hast thus Thyself made  
known ;

Else unto Thee, the great I AM,  
Poor sinful men could never come.

For long ere man Thou didst create,  
In covenant it was arranged,  
That when he lost his first estate,  
From Thee he should not be  
estranged.

East Dulwich, June, 1885.

'Twas Thou, Jehovah Jesus, then,  
Who promised manhood's frame to  
take,  
To bear Thy people's load of sin—  
Atonement full for them to make.

O wondrous love ! surpassing thought,  
That Deity should stoop so low,  
That sinful man should thus be  
brought  
Back from his state of sin and woe.

And Thou, Jehovah, Holy Ghost,  
Dost make this love and mercy  
known,  
By Thine indwelling, to the lost,  
Who all Thy sovereign power own.

These quickened sinners then behold  
Jehovah, Thou their Father reigns ;  
Thou lovedst them, yea, "from of  
old."  
And dost them all as children claim.

To Thee, Jehovah, Triune God,  
Be glory, honour, power, and praise,  
On earth, in heaven, with one accord  
Let all their loud hosannas raise.

UNO.

EXPOSITION OF PSALM CXIX.,  
AS ILLUSTRATIVE OF  
THE CHARACTER AND EXERCISES OF CHRISTIAN  
EXPERIENCE.

(Continued from page 245).

VERSE 7.

*"I will praise Thee with uprightness of heart, when I shall have  
learned Thy righteous judgments."*

The righteous judgments of God include the whole revelation of His word—so-called—as the rule by which He judges our present state, and will pronounce our final sentence (John xii. 48). David's attainments here seem to be as nothing. So much remained unlearned and unknown, that he could only anticipate the time, *when he should have learned them*. "Thy commandment"—he exclaims—"is exceeding broad." When the apostle after twenty years' acquaintance with the gospel, expressed it as the one desire of his heart, "That I may know Christ" (Phil. iii. 10-14),

evidently he entertained the same humbling views of his high attainments, and the same exalted apprehensions of the value of treasures yet unexplored, and progressively opening before him. Thus the wisest saints are only students in the Divine school. Yet whatever their *learning* be, it casts them into the mould and spirit of their doctrine (Rom. vi. 17). Conceit, however, of knowledge is the greatest enemy to knowledge and the strongest proof of ignorance; so that, "if any man think he knoweth anything, he knoweth nothing yet as he ought to know:" "He deceiveth himself." (1 Cor. viii. 2 and Gal. vi. 3).

But what is the motive that enlivens the believer in this holy *learning*? Is it that he may live upon the airy breath of human applause? No, rather that he may "*praise his God with uprightness of heart.*"

When our mind is dark, our lips are sealed. But when "He opens our understandings" to "*learn His judgments,*" He will next "open our lips, and our mouths shall shew forth praise." (Psalm li. 15). And this indeed is the end for which "His people are formed;" for which they "are called out of darkness into marvellous light." (1 Peter ii. 9). This is the daily frame in which our God will be glorified. For an example of the *uprightness of heart* in the service of *praise* here alluded to, read Psalm l. 23 and 1 Chron. xxix. 13-18. Yet must we live as well as sing His praise. "*The praise of the upright heart* will be shewn in the holy walk and conversation." (Psalm cxvi. 12, 14). But let us watch, that our *praise* really flows "out of the abundance" of what our hearts have "*learned*" of his "*righteous judgments.*" For do we not sometimes speak of our Saviour with a secret lurking after self-exaltation? May we not really be seeking and serving ourselves in the very act of seeming to serve and honour Him? Surely the very thought of the selfishness that defiles our holiest earthly praise, may well quicken our longings after that world of praise, where the flame burns active, bright, incessant; where we shall offer our sacrifices without defilement, without intermission, without weariness, without end. (Rev. iv. 8).

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VERSE 8.

"*I will keep Thy statutes; O forsake me not utterly.*"

The resolution to "*keep the Lord's statutes*" is the natural result of having "*learned His righteous judgments.*"

But how happily does David combine "simplicity" of dependence with "godly sincerity" of obedience!

Firm in his purpose, but distrustful of his strength, instantly upon forming his resolution, he recollects that the performance is

beyond his power; and therefore the next moment, and almost the same moment, he follows it up with prayer—"I will keep Thy statutes; O forsake me not utterly." Oh! beware of self-confidence in the Christian course. We stumble or advance as we lean upon an arm of flesh, or upon the Almighty Saviour. Temporary desertion may be the seasonable chastisement of spiritual wantonness. When grace has been given in answer to prayer, it was not duly prized, or diligently improved. The "Beloved"—in answer to solicitation—"is come into His garden;" He knocks at the door, but the spouse is "asleep."

The answer to prayer was not expected, nor waited for, and therefore not enjoyed; and the sleeper awakes too late, and finds herself forsaken by the Object of her desire? Again, when we have given place to temptation (2 Chron. xxxii. 31); when our mountain stands strong" (Psalm xxx. 6, 7); when love for our Saviour "waxes cold" and our earnestness in seeking Him is fainting (Cant. iii. 1-4), we must not be surprised if we are left for a time to the trial of a deserted state.

Yet we sometimes speak of the hidings of God's countenance, as if it were a sovereign act, calling for implicit submission; when the cause should at least be sought for, and will generally be found, in some "secret thing" of indulgence, unwatchfulness or self-dependence (Job xv. 11). It was while David "kept silence" from the language of contrition, that he felt the pressure of the heavy hand of his frowning God (Psalm xxxii. 3, 4): and may not the darkness which has sometimes clouded our path be the voice of our God? "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God" (Jer. ii. 19).

But in the engagements of the Lord's everlasting covenant, how clear is the warrant of faith!—how ample the encouragement for the prayer: "*Forsake me not utterly!*" David knew and wrote of the Lord's unchangeable faithfulness to His people; and while he dreaded even a temporary separation from his God more than any worldly affliction, he could plead that gracious declaration; "Nevertheless, My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail." (Psalm lxxxix. 33). We would not indeed make the promises of grace an encouragement to carelessness; yet it is indispensable to our spiritual establishment that we receive them in their full, free and sovereign declaration. How many fainting souls have been refreshed by those assurances—"For a small moment have I forsaken thee; but with great mercies will I gather thee"; "With everlasting kindness will

I have mercy on thee, saith the Lord thy Redeemer!" (Is. liv. 7, 8). "My sheep shall never perish; neither shall any pluck them out of My hand." (John x. 28).

In a lowly, self-abased and dependent spirit we shall best, however, learn to "make our boast in the Lord," "being confident of this very thing, that He which hath begun a good work in *us*, will perform it unto the day of Jesus Christ." (Phil i. 6). And even if awhile destitute of sensible consolation, still our language will be, "I will wait upon the Lord, that hideth His face from the house of Jacob; and I will look for Him." (Isaiah viii. 17).

Great indeed is the danger and evil to the soul, if we apprehend the Lord to have forsaken us, because we are in darkness; or that we are out of the way, because we are in perplexity. These are the very hand-posts, that shew us that we are in the way of His Own promised leading—painful exercise—faithful keeping—eternal salvation; "I will bring the blind by a way that they knew not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, *and not forsake them.*" (Isaiah xlii. 16). Oh! the rest—the satisfaction of placing a blind implicit confidence in a covenant-keeping God!

Forsaken we may be—but not *utterly*. David was *forsaken*, not like Saul; Peter was forsaken, not like Judas, *utterly* and for ever.

What foreboding have you of such desertion? Is your heart willing to forsake Him? Have you no mournings and thirstings for His return? "If indeed you have forsaken Him, He will *forsake* you." See 2 Chron. xv. 2 and compare 1 Chron. xxviii. 9. But can you forsake Him? "Let Him do as seemeth Him good" is the language of your heart. I will wait for Him, follow after Him, cleave to His word, cling to His cross.

Mark His dealings with you. Enquire into the reason. Submit to His dispensations. If He *forsakes*, beg His return; but trust your *forsaking* God. "Though He slay me, yet will I trust in Him" (Job xiii. 15). Though my comfort is clouded, my hope remains unchanging, unchangeable—such as I would not resign for the glory of an earthly crown. What are these earnest breathings—this abiding confidence, but His Own work in us? And can the Lord "forsake the work of His Own hands? (Psalm cxxxviii. 8). Sooners should heaven and earth pass, than the faithful engagements of the gospel be thus broken.

Augustine's paraphrase of this verse is beautifully descriptive of the believer's conflict in a state of temporary desertion: "O Lord, if—lest I should be proud, and should "say in my prosperity, I shall never be moved"—it pleaseth thee to tempt me, yet forsake

me not over long; that is, if Thou hast forsaken me, that I may know how weak I am without Thy help, yet "*forsake me not utterly,*" lest I perish. I know that of Thy good will Thou hast given me strength; and if Thou turnest away Thy face from me, I shall forthwith be troubled. "O forsake me not, that I perish not." "

ABDIEL.

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### PERSONAL LETTERS TO THE EDITOR.

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#### SUSTAINING MERCY.

June 22, 1835.

Dear Sir,—No doubt you will be pleased to have a few lines from me, as it is a long time since I was able to write. I am thankful to tell you I am better—if it continues. Through mercy I arrived home safe, and took no cold. It is almost a miracle to think I was enabled to go and hear you, considering how ill I have been, and had not been to chapel for eight months; but I know that the Lord is great, and with Him all things are possible. It was, indeed, a precious discourse; not only were there crumbs, but handfuls fell on purpose for us, and I could come with holy boldness and say, "Bless the Lord, O my soul, and forget not all His benefits." I thought it a great benefit that I was enabled to hear you, considering my weak frame; but "He knoweth our frame, and remembers we are but dust." Oh to find access through Him, and to sit in heavenly places. I did, indeed, feel to sit there, for I could say with the poet,—

"My willing soul would stay  
In such a frame as this;  
And sit and sing herself away  
To everlasting bliss!"

My dear young friend got a nice lift: she did, indeed, eat of the crumbs which fell from the Master's table. Ah, dear sir, your labours are not in vain; and may you live many years yet, to bring such glad tidings to poor mourners who thirst for the Lord, and who want to be freed from sin and Satan and mount Sinai's flame.

We return you many thanks for the books: we believe it to be quite true what you have said. How very sad it is to think that any one should be left to fall into the belief that the soul ceases to exist! One would have thought that what the Saviour said to the dying thief was sufficient proof that the soul dies not with the body, when He said, "This day shalt thou be with Me in paradise." What a mercy to be kept from falling into any error.

I often think we are living in the last days. I have been reading a sermon, the text for which was taken out of the Revelations—



20th chap., part of 3rd verse—That he (Satan) should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season. And I think that season is now. The good man said that at the end of one dispensation Satan had brought the professing church so completely under his delusions as to fit them for anything, and that vital godliness was all but unknown when the Saviour appeared in our world, and the Jewish church was under total darkness. So it shall be, he said, at the end of this dispensation; for Satan will stride on with tremendous force, and marshal his hosts, Gog and Magog. I am sure, dear sir, it looks like that now. See them parading the streets and singing in awful mockery those words,—

“Trim your lamps,  
And be ready for the midnight cry.”

It makes one's heart ache. The good man said, too, that at the end of this dispensation when the Son of Man cometh He will scarcely find faith on the earth, and His people will not be sufficiently numerous to form grains of salt enough to make it worth the Lord's while to preserve the earth any longer. He says, the few grains that shall then be left shall be gathered up, and the heavens and the sea shall flee away.

Oh, dear sir, what a mercy to be ready and waiting for Him, and say, “Lo, this is our God; we have waited for Him.” I often think what a solemn day that will be when all nations shall be gathered before Him, and He will separate the sheep from the goats. But how sweet the thought to us, dear sir, that as we have been gathered in heart and affection to Him here below, it will then be said to us, “Come, ye blessed children of My Father, inherit the kingdom prepared for you from before the foundation of the world.” I can say—

“My soul anticipates the day;  
Would stretch her wings and soar away  
To aid the song, the palm to bear,  
And vie with all the ransomed there.”

There is nothing here, dear sir, to wish to live for; all is vanity, as the good man says; and it makes me long for home. Sometimes the Lord does indulge me with His sweet presence, and I have felt as if I had wings given me like a dove, and I have mounted in the air with sweet raptures of feeling. But oh, sir, if you knew how great my afflictions are at times, you would think I need great consolation to bear me up; but I find the ship sails more steadily when it's well ballasted.

Now, dear sir, I hope you will excuse bad writing, as my hand is not steady. My sister and friend join with me in kind love.

Believe me, yours sincerely,

*Cambs.*

S. M.

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A TWO-FOLD SOLDIER.

Kingstown, Dublin.

Dear Sir,—May grace, mercy and peace from God our Father, and the Lord Jesus Christ, be with you and yours throughout the year that the Ancient of Days in His love and mercy has permitted you to enter into. This indeed is my earnest prayer for you and your beloved people in the Lord. I am with all my family enjoying the blessing of good health in this quarter, and the Lord has added to our family a little fellow—a Benjamin—I trust to bring up for Himself. Oh that he might live before Him! and that grace may be given us to walk before our family as the children of the Great King.

We have had very severe weather here for some time back, and at the present the distress among the poor is very lamentable. Drunkenness with all its consequences is here manifested. One's heart is sick in beholding the sight; especially more so when one cannot get at the people. When you try in a little way, off they go in a tangent, thinking your intentions are to interfere with their religion. One does not know how to act. Well, the Lord knows them that are His; and if it were not for this truth I think often would I be cast down greater than I am at times.

I again thank you for your kindness in sending me the *Advocate*, and I, when read by us, give it to others to read; and a very curious incident has occurred in this way.

I was rejoiced in spirit to find that a lady who resides in this place, a child of God, who labours much among the poor—and I am glad to say is owned and blessed of God—visited me and my family, lending us some books, and in return I lent the *Advocate*, when to my surprise she told me that 19 years ago she was staying with her brother, Dr. P——, in Nottingham. She went to hear you, and by an inward impulse she was led to note down the heads of your sermon. The text was—"If I may but touch the hem of His garment." Your theme was that "touch," and the efficacy thereby. She has been enabled to touch by Divine faith and live before God. She says that sermon is now clear before her to-day as it was then, and will never be forgotten by her. She met you only once afterwards, at a party given by a Mrs. W. at Clifton Grove. Now she looks for the *Advocate* monthly as I do. I then send it to a friend of mine in Dublin.

I tell you the foregoing, because I think it worthy of attention how God works by and in His children, that sower and reaper do rejoice together. Although absent in body this lady is much attached to you in the bonds of Christ.

I am, sir, yours in Christ,

W. G. S., MASTER GUNNER, R.A.

[The insertion of the above has been long delayed, for which we are sorry.]

### DIVINE POWER.

OUTLINE OF A SERMON PREACHED BY BENJAMIN TAYLOR, MINISTER OF  
THE GOSPEL, PULHAM ST. MARY, NORFOLK.

*"The deaf hear, the dead are raised up,"* Matt. xi. 5.

**B**EFORE Adam fell, he and his God had sweet converse together. Mark what the Lord said to him: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." There was a further conversation, when God brought the woman to the man which he had made as a help-meet for him. What God said to him, we are not told, but we hear what Adam said: "She is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." Here is God freely speaking to Adam, and Adam, with the highest delight, listening to the things spoken. Quickly Adam becomes a transgressor, breaking the law only just given to him; and, now, what a solemn change takes place! He is deaf to the "*words of the book*;" yea, he is dead, according to what the Lord had told him. But the deaf shall hear, the dead shall be raised up. Here comes a strange sound into Adam's ears, a thunderclap piercing the inmost recesses of his soul, and at once waking him up: "*Where art thou?*" Here begins Adam's conversion, in which God is first to speak; for Adam was never likely to speak any more to his God. God is before-hand with His people in all that concerns their salvation. After the fall, you see, God began with man, and not man with God. But how does Adam reply to the solemn question put to him? Even thus: "I heard Thy voice in the garden and I was afraid, because I was naked; and I hid myself." And does he speak to God of his nakedness when he had already made a covering for himself? If, like the pharisee, we make for ourselves a self-righteous garment, yet it shall avail us nothing at all when God's voice is heard in the soul; for the best covering we can make for ourselves, shall not hide our nakedness from the all-seeing eye of God. "*Where art thou?*" This is God's convincing voice, His

wounding voice, His killing voice, His pulling-down voice. The sinner hears the law-condemning voice of God in his soul then; "cursed is every one that continueth not in all things which are written in the book of the law to do them." Yes, my beloved friends, the poor fallen sinner has received the sentence of death in himself that he should no longer trust in himself, but in the living God. But now comes a change of voice, which the deaf shall hear, a new sound, giving out a new state of things such as men and angels never heard before. The other sound quite put Adam down, and left him guilty, condemned, and without any hope at all; but this new and unexpected sound lifted him up. Here it is: "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Here is first the law, in its application to the sinner's conscience, at once destroying in him vain hope, vain confidence, vain glory, and every atom of self-goodness. Then here is the gospel quickening him, emptying him, stripping him, and leading him to Christ only for all he needs. The sinner's ears are opened to both hear and understand these matters for himself.

"*The deaf hear, the dead are raised up.*" Do you hear the law, and understand it? the gospel, and understand it? Do you hear the doctrines, the precepts, and the ordinances, and understand them? I hear you saying, "O yes; I am rooted and grounded in the truth, and am so acute in my apprehension, as to what I hear, that I can easily distinguish truth from error." But notwithstanding this, God may say to you still, "Hear ye deaf; and look ye blind, that ye may see." Have you sat under the Gospel long enough to leathe yourself because of sin, to hate sin, and forsake it? If you can go with us on the Sunday, say as we say, and do as we do, and join the company of the ungodly on the week-day, you are certainly deaf to the precepts of the gospel; and things with you are looking as though you might be dead in your soul to God and godliness. What will the heathen, with whom you mix and whose words and actions you follow, think and say of you behind your back? "Oh," say they, "these are your saints who pretend to be better than we are; but when in our company, they can joke, laugh, and talk and be just as we are; they belie their profession, deny their God, betray His cause, and show themselves to be the veriest hypocrites in the world." These say, "Ah, so would we have it," and go on increasing in sin and thinking more lightly and unfavourably of religion than ever. How do you think God will one day deal with such? The good man is plainly enough described; see if you are like him: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way

of sinners, nor sitteth in the seat of the scornful." Very likely you can sit and hear warnings and threatenings unmoved; you can hear promises and precepts, and your heart remain unaffected by them. You hear; and yet you are deaf. The preaching of the law once knocked you down, when you heard it, because you had a sense of the belief of it, and saw something in yourself of the exceeding sinfulness of sin; but now you hear the same things without any emotions of fear and trembling. You once heard the gospel with joy and delight, with devotion and spirituality in your mind; but now you hear it, and do not hear it; to you it is become something stale, like a tale that is told; and it is heard with worldly things passing through your mind. You are careless, cold, and indifferent, and seem like some who are said to be "twice dead, plucked up by the roots." Ah, my friends, you may be deaf and dead, when you think you not only hear, but hear well. Ask yourselves the question, Does the word affect me in heart and life? Are you willing and anxious to practice what you hear? If you become deaf to the practical truths of the Gospel, you will be hard-hearted, steeled in your conscience, and get mixed up more and more with the world.

*"The dead are raised up."* Did our Jesus raise up the dead bodies of persons? This was to signify that He would raise up dead souls. What! raise up dead souls as well as dead bodies? Yes. O how many dead souls there are in living bodies! The dead are still found in Egyptian houses. There is "not a house in which there is not one dead." Look at home, look at your household, look into yourselves, for there are dead souls in abundance, dead to God and godliness, although formal religion be in almost every hole and corner of the earth. Let us now notice two instances of Christ raising the dead, and see what is spiritually imported in them. The first I may notice is in Luke vii. When our blessed Lord came up to the gate of Nain, there was a dead young man brought out, the only son of his mother, and she was a widow. Poor creature! she had buried her husband, and was now conveying to the silent tomb all the treasure, all the comfort that remained to her in the world. O what a touching case! What heart can but feel? How close poor widows lie to the heart of the Friend of sinners! Mark the words: "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." His pity and help were unasked and unsought; yet He, of His own accord, came up to the bier, touched it and said, "Young man, I say unto thee, Arise." Yes, my friends, Christ really is beforehand with every dead sinner. No sinner quickens his own soul, and there cannot be one good motion towards God, till the soul is

quickeneth. The Father quickeneth, and the Son quickeneth, *whom* He will ; but no sinner quickeneth himself. No ; Christ only is the resurrection and the life. He finds the dead where they are ; raises them up by His Own will and power, and they live. When our blessed Lord raises up any one from the dead, it is because that dead one is a part of Himself ; the Father's gift, and the Son's Own purchase and right, as proved by Isaiah, where it says, "Thy dead men shall live, together with My dead body shall they arise." A second instance of Christ raising up the dead you have in John xi. Jesus weeps for the dead. He comes to the grave, and He calls the dead by name, saying, "*Lazarus come forth.*" "The dead shall hear the voice of the Son of God, and they who hear shall live." Lazarus was as passive in the hands of God in being raised from the dead, as Adam was when his body was formed out of the dirt of the earth, and a living soul infused into it. No sinner has the least hand whatever in his conversion, his regeneration : for this is purely the work of the great Creator. Man could no more create himself spiritually, than he could create himself naturally. Lazarus, by a double miracle, is made to live and to walk at large ; life is put into his dead body, by the re-entering of his spirit, and his grave-clothes, with which he was bound, are snapped asunder, and Almighty power says, "Loose him, and let him go."

Beloved friends, it is time now that I sum up my subject, and reduce the whole to a practical consideration. How shall you know that you are raised from the dead ? There is a plain scriptural answer to this question given by Paul : "If Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness." Your body, and the several members of it, are no more employed in practical ungodliness ; your ends, aims, and desires, look to Christ ; and the disposition of your mind is to the things of the Holy Spirit. Some of you have professed, indeed, to be raised from the dead and to live unto God ; but where are you, and what have you been doing since you first began to call on the name of the Lord ? How is it you are become cold, careless, half-hearted and hard-hearted ? After all you have said and done in a profession of religion, are you dead ? Will you hear all we have to say for your good, and in love to your precious souls, and yet remain like the deaf adder that will no more be charmed, though the charmer charm ever so wisely ? O do not deny your Lord ; do not go hand-in-hand with the workers of iniquity, but rather reprove them. Do not, because of your deadness, carnality, and worldly-mindedness, shun the company of lively and zealous christians, and seek the company of carnal professors, whose experience of Divine things is hardly skin-deep. I say, my friends, come to the light that your

deeds may be reprov'd, and that you may live unto God, and not unto yourselves. Doubtless, a second resurrection is required in your souls, if I may so speak. I only mean what Paul says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Can you really take pleasure in worldly company, and not feel the worse for it? Then your case is something like what Paul says, "She that liveth in pleasure is dead while she liveth." One word more. Many of you know the theory of the gospel, but do you know it in the love and experience of it? You have the doctrines of grace in your heads, but have you the grace of the doctrines in your hearts? Friends, how long have you been dead? How many years? Will it be that you indeed *die dead to God*? Then you will die eternally, and find it "a fearful thing to fall into the hands of the living God." Do not play with sin; do not trifle with religion; for every man shall surely give account of himself to God. May the Lord now bless the few solemn things to your souls which I have been enabled feebly to utter, and He shall have all the praise. I add no more.

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**"WHAT THINK YE OF CHRIST?"**

A SIMPLE ANSWER TO THE QUESTION.

Christ is my God, my Refuge in distress;  
 Christ is my Life, my glorious Righteousness;  
 Christ is my Guide to realms of endless day;  
 Christ is the Bread which feeds me by the way;  
 Christ is the Rock to which by faith I cling;  
 Christ is the Fountain whence my comforts spring;  
 Christ is my Sun to illuminate my heart;  
 Christ is my Friend when earthly friends depart;  
 Christ is my Shepherd, Husband, Brother dear;  
 Christ is my Father, drying every tear;  
 Christ is my Shield, my soul's eternal Guard;  
 Christ is my Portion and my great Reward;  
 Christ is my Light through all this gloomy vale;  
 Christ is my Strength when mortal powers must fail;  
 Christ is my Hope, my Everlasting Rest;  
 Christ is the Source from whence my soul is blest.  
 Let atheists scoff—disown Him as their Lord—  
 Let fools blaspheme and trample on His Word:  
 My soul adores the Lord, that rescued me,  
 And owns His Manhood and Divinity.

*Birmingham.*

R. J. S.

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**THE BALM OF GILEAD.**—God is very well pleased when He looks on the Head. Though the members be scabbed, diseased, and full of humours, in Him He is well pleased. What a vast, mighty, comprehensive Head have we, that should think all the good thoughts of every member, and to work them in us.—*Goodwin.*

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

My dear Brother in our Glorified Head,—Your note received last night, and its mysterious enclosure, do partake so much of the marvellous, that I am quite in amazement. I cannot at all trace such a person as you describe, neither do I understand the reference to the well of Bethlehem; indeed, the whole is perfectly enigmatical; and not having plowed with your heifer I cannot find out the riddle. I am ready to say, "The voice is Jacob's voice, but the hands are Esau's hands," and who it is I cannot tell. For that any one should take such interest about me, or be so generously disposed towards me, is very wonderful—except, indeed, they had received commission from Boaz the Heavenly, Who I know has an ancient favour towards the poor gleaner, and Who has often bid His reapers let fall handfuls of purpose for her. Wherefore, that I may know whether this is now the case, I entreat farther explanation. And if I have found favour in thy sight, I pray thee, put away this ambiguous form of speech, and deal plainly and truly with thine handmaid, who, being one of the simple and unlearned, cannot solve a deep problem, or understand the dark sayings of the wise. You will therefore, I hope, condescend to one of low estate, and make plain what is at present veiled in mystery.

I wait to know more of this puzzling affair. May you have the presence and preciousness of Jesus to-morrow—enjoying that true sabbatism we have in Him, when we cease from our own works, and in the power of the Spirit enter into the blessedness of His full, free and finished salvation. Adieu! Though less than the least, yet in Jesus, and for His sake,

Saturday evening.  
The late Mr. John Fothergill.

Your affectionate sister,  
RUTH.

LETTER FROM THE LATE THORPE SMITH.

Murton Street, Sunderland,

April 3rd, 1859.

To his old friends, Edward and Mary; the chief of sinners sendeth greeting, wishing you the enjoyment of every new covenant blessing!



BELOVED, I have often thought of writing to you, but I find when the spirit is willing, the flesh is weak, and how to perform that which is good, I am unable through manifold temptations. I often think of you, and wonder how you



are, and how you get on in this world, but more especially how you are in the best sense, and whether as the outward man decays, the inner man is renewed day by day. How often I revert in my thoughts to the many happy hours I have spent with you at H\*\*\*\* when I told you at times of my various exercises respecting preaching the gospel. God has fulfilled the fears I then had, by stripping me of all my earthly substance, and compelling me to go forth in His name to "preach among the Gentiles the unsearchable riches of Christ." What misery and trouble I endured since you left H\*\*\*\* none but God and my own soul know; truly I found Him to be stronger than I, and He has prevailed! Nor am I deceived respecting the path of a minister: believing long ago that if a man be made useful to the souls of God's family, he would not walk for long together on beds of moss; but to be able to go in and out before the people he must know what trial and deliverance mean, day by day. He hath tried my heart sore towards Him many times; truly He hath made me to drink the wine of astonishment, and showed me hard things. He brought me into the net, laid affliction upon my loins, and caused men to ride over my head. I went through fire and water, but He has more than once brought me out in a wealthy place, set my feet upon a rock, and established my goings. And though He has sore broken me in the place of dragons, and covered me with the shadow of death, yet having obtained help of God, I continue to this day. I am a wonder to many, but a much greater wonder to myself. That I am out of hell is a wonder to me at times, and that I have a good hope of heaven, a greater still. That He should ever open my mouth to speak in His name is a wonder to me; for so sorely did Satan thrust at me, that nothing could induce me to believe that I could possibly stand up before ten people and speak for ten minutes without being confounded. On reviewing the way He has led me I am constrained to cry out, "What has God wrought?" Again I say, O Lord, how marvellous it is in my eyes, that my mouth should be opened! This fear removed, and I enabled to speak for an hour together and more; and sometimes four or five times from one text, is to me astounding. And I can only say, that which appeared to me an utter impossibility is nothing with God, and leads me with Job to cry out, "I know that Thou canst do everything." Yet I shrink, droop, fear, and wonder if ever I shall be able to come forth any more, after having delivered my message. Satan comes in like a flood, and his fiery darts are neither few nor light. Oft cast down, but not yet quite destroyed: often sorely discouraged on account of the way, and wish I had never been born, and that I was following my quiet occupation as a farmer in Lincolnshire again? My poor, weak,

trembling heart, on a remembrance of bye-gone days, shrinks and dies within me, and I have sometimes feared my reason would give way. Hitherto I have been sustained, and that I am appears a miracle to me, for I am sometimes desolate and sore broken.

This is my third visit to Mr. Turner's old flock, and I have found several choice people here. I am to be here about a month, and was here about that time last autumn.

I am fixed with my wife (who has been a poor afflicted creature nearly 1½ years past) and family at Leicester for two Sundays every month; and I go to different places on the remaining sabbaths and week evenings. Newark four times a year, Nottingham, Bottesford, Ponton, Bourn, Buckminster, Colsterworth and Wigston, near Leicester, and Sleaford: and I have been to Brighton and Hurstpierpoint in Sussex once, also to Bedworth in Warwickshire, and Lowdham, Notts. I am not permitted to appear at \* \* \*, nor do I expect it whilst the present leaders govern. A prophet is not without honour, except in his own country, and among his own kindred. Those who prized our late dear pastor's ministry most cleave closest to me.

I should be glad to see you or to hear from you. Do you find any truth about you? and are you kept steadfast in it, enjoying the life and power of God in your souls? Oh, how uncertain are all earthly pursuits: vanity and vexation of spirit are written on all! And then to think of the numbers of old friends gone for ever! Oh, what is life? a vapour truly, which appears for a little time, and then vanishes away.

“Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away:  
Change and decay in all around I see,  
O Thou Who changest not, abide with me!”

O to be found in Him when the midnight cry of death comes; for come it must, and we know not how soon! O then to know, beyond a doubt, in Whom we have believed, and that we have not been left to follow cunningly devised fables of men! To know Jesus as ours! What is all knowledge short of this? and to try to think of eternity! We are lost in an endless maze! This leads me to say at times, O, the madness and folly the men of this world are pursuing!

“Honours—a puff of noisy breath,  
For which men spend their blood,  
And risk an everlasting death,  
To gain that airy good.”

Oh, that we may be wise, and consider our latter end, that when weighed in the balances, we may not be found wanting; which we

most surely shall, unless we have Christ in the scale with us. Oh, may you and I, and all ours, ever be prepared to meet the Bridegroom when He comes. Amen, even so, Lord Jesus.

I am at Mr. James Hay's, merchant, in Murton Street, Sunderland, until the 14th of this month, if not a few days longer; and shall be glad to hear from you or either of you. When at home my address is at No. 19, Lower West Street, Leicester. May the Lord abundantly bless you, guide, teach, and keep you ever walking in His fear all your days, that, when your generation work is finished you may be blessed with an abundant entrance into His everlasting kingdom. And when it is well with you remember one who has prayed for you daily ever since you went to your present abode.

I remain, yours truly in the best of bonds,

THORPE SMITH.

P.S. Be sure to give my kindest regards to George Sumner and his wife, and remember me to the Wrights. Adieu.

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### PURE GOLD FROM PURITAN AND OTHER MINES.

JACOB'S TROUBLES AND BLESSING.—Jacob received not so much hurt from all his enemies, as from his best friend. Not one of his hairs perished by Laban or Esau, yet he lost a joint by the angel, and was sent halting to the grave.....O happy loss of Jacob! he lost a joint and won a blessing. It is a favour to halt from God, yet this favour is seconded with a greater. He is blessed, because he would rather halt than leave ere he was blessed. If he had left sooner, he had not halted, but he had not prospered. That man shall go away sound, but miserable, that loves a limb more than a blessing. Surely if Jacob had not wrestled with God he had been foiled with evils. How many are the troubles of the righteous!—*Bp. Hall.*

THE MASTER-KEY.—There are many locks in my house, and all with different keys, but I have one master-key which opens all. So the Lord has many treasures and secrets, all shut up from carnal minds with locks which they cannot open. But he who walks in fellowship with Jesus, possesses the master-key which will admit him to all the blessings of the covenant; yea, to the very heart of God. Through the Well-beloved we have access to God, to heaven, to every secret of the Lord.—*Anon.*

THE SAINT'S FULLNESS.—There is not one saint but He filleth topful before He hath done. We are vessels of mercy to be filled, and He is a sea of love without bottom or shore, into which we are thrown, so as to take in all we can hold.—*Goodwin.*

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### CHAPEL DIRECTORY FOR SEPTEMBER, D.V.

N.B.—The \* placed before a day denotes a Prayer Meeting.

#### CHAPELS WITH PASTORS.

<b>BIRMINGHAM</b> —Parade Chapel	Mr. WAKEFIELD, Pastor. Lord's Days and *Mondays & Wednesdays (E.)
<b>BRIGHTON</b> (Church Street)— Providence.....	Mr. LAWSON, Pastor. Lord's Days and *Tuesday & Thursday Evenings.
"    West Street	Mr. HARBOUR, Pastor. Lord's Days and Tuesdays (E.)
<b>BURKET</b> —Jireh Chapel.....	Mr. C. PIERPOINT, Pastor. 2nd and 3rd Lord's Days
<b>CAMBERWELL</b> —Grove Chapel ..	Mr. T. BRADBURY, Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
<b>CATFORD</b> —Rushey Green .....	Mr. W. WHEELER, Pastor. Lord's Days and Wednesday Evenings
<b>CHICHESTER</b> —Providence.....	Mr. W. WOODS, Pastor. Lord's Days and Wednesday and *Friday (E.)
<b>CHIDDINGLY</b> —Little Dicker	Mr. W. L. COX, Pastor. Lord's Days and Wednesdays (E.)
<b>EASTBOURNE</b> —Cavendish Pl. }	Mr. A. J. BAXTER, Pastor. Lord's Days and Tuesday and *Thursday
(late North St.) Chapel ... }	Evenings. 25th, Mr. HALLETT
<b>FIVE ASH DOWN</b> .....	Mr. T. MARTIN. Mr. ANSCOMBE every 4th Lord's Day.
<b>HACKNEY</b> —Devonshire Road	Mr. J. VAUGHAN, Pastor, Lord's Days and Tuesday and Friday * Evenings
Trinity Chapel.....	Mr. J. NUNN, Pastor. Lord's Days and *Mondays (E.)
<b>HAILSHAM</b> (Baptist).....	Mr. BENSON, Lord's Days and Fridays (E.)
<b>HERTFORD</b> —Port Vale.....	Mr. R. A. BARBER on Lord's Days and Wednesday Evenings
<b>LEICESTER</b> —Salem, Free- school Lane.....	Mr. M. WELLAND, Pastor. Lord's Days, and Tuesday and *Friday (E.)
<b>LEWES</b> —Jireh.....	Mr. W. HAZLETON, Pastor. Lord's Days, and *Monday and Thursday
<b>LEWISHAM</b> —College Park (Baptist).....	Evenings.
<b>LONDON</b> —(Clerkenwell)— Woodbridge .....	Mr. G. DAVIS, Pastor. Lord's Days and Tuesdays and *Fridays (E.)
"    Regent Street, City Road .....	Mr. W. SINDEN, Pastor. Lord's Days, and *Tuesday and Thursday
"    (Staining Lane)— Graham Street.	Evenings
"    Gillespie Road, Highbury Vale.	Mr. J. HEATHER, Pastor. Lord's Days and Wednesdays (E.)
<b>MARGATE</b> —Mount Ephraim	Mr. J. WHITTERIDGE. Lord's Days.
Thanet rd. Baptist Chapel	Mr. J. WISE. Lord's Days and Thursday Evenings
<b>NEWARK-UPON-TRENT</b> —Jireh	Mr. T. MULVEY, Pastor. Lord's Days and Tuesdays (E.)
<b>NORWOOD</b> , Lower (Elm Grove)—Bethel .....	Mr. SILVESTER. Lord's Days and Tuesday and *Friday Evenings
<b>PECKHAM-RYE</b> —Nunhead Green Baptist Chapel .....	Mr. J. MEAD, Pastor. Lord's days and Tuesday* and Thursday
<b>REIGATE</b> (Mead Vale)—Jireh...	Evenings
<b>SHERBORNE</b> (Dorset) Providence	Mr. CALVIN MARTIN, Pastor. Lord's Days and Wednesdays (E.)
<b>STAPLEFIELD</b> , Mr. Hayward's H	Mr. J. FERROTT. Lord's Days.
<b>TOOTING GROVE</b> —Providence..	Mr. KNIGHT, Pastor
<b>TUNBRIDGE</b> —Ebenezer .....	Mr. G. CHUTCHER, Pastor. Lord's Days and Thursday Evenings
<b>WADHURST</b> .....	Mr. ROW, Pastor, each Lord's Day (except the 3rd and 4th in the month
<b>WARRLETON</b> —Magdalen.....	each 4th, Mr. CHRIS. SHARP
<b>WELWYN</b> —Bethel .....	Mr. WINSLOW, Pastor. Lord's Days.
<b>WIMBORNE</b> (Potton, Beds.).....	Mr. C. HUTCHINSON, Pastor. Lord's Days.
	Mr. E. KNIGHT, Pastor.
	Mr. J. ADCOCK. Lord's Days

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BRIGHTON—Egremont Lodge .....	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	7th, Mr. GRAY; 14th, Mr. LAWSON; 21st, Mr. SHARP; 28th, Mr. NUNN
CHIDDINGFOLD—Providence .....	4th, Mr. CORNWELL; 7th, Mr. WILKINS; 14th, Mr. SILVESTER; 18th,
DORRING—Public Hall .....	Mr. HEAD; 21st, Mr. DAVIS; 25th, Mr. STRINGER; 28th, Mr.
FAVERSHAM—Assembly Rooms .....	BRADBURY
GRANTHAM—Calvinist Chapel Castlegate .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
HADLOW DOWN .....	4th, Mr. JENNER; 11th, Mr. PRESTON; 18th, Mr. HOUSE; 25th, Mr.
HASTINGS—The Tabernacle Cambridge Road .....	GORDON
HORNEY RISE—Aged Pilgrims' Asylum .....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr.
HORSHAM—Jireh .....	BRIDGLAND; 4th do., Mr. BROWN
LITTLEPORT .....	Services on Lord's Days and Thursdays.
LONDON—Bloomersbury Chapel (Commercial Road) .....	Mr. WHITTLE 4th Lord's Day
MAIDSTONE .....	1st, Mr. WELLAND; 8th, Mr. J. NUNN; 11th, Mr. SHARP; 15th, Mr.
MORLEY (near Leeds)—Zion .....	MOCKFORD; 18th, Mr. MOCKFORD; 22nd, Mr. SMITH; 25th, Mr. BAXTER
NEWICK .....	4th, Mr. BLAND; 6th, Mr. WHITTLE; 11th and 18th, Mr. SINDEN; 18th,
PETWORTH—Ebeneser .....	Mr. BOULTON; 20th, Mr. BRAZLEY; 25th, Mr. MARTIN; 27th, Mr.
RAMSLEY—Albert Room, Albert St. West Cliff .....	WAITE; 29th, Mr. BRADBURY
RICHMOND—Bethlehem .....	4th and 18th, Mr. ANSCOMBE
RINGMER, near Lewes .....	Service on Lord's Days
ROTHFIELD .....	Services on Lord's Days and Thursdays
SALISBURY—Old Gaoi Chapel .....	Every 4th Lord's Day, Mr. ROW
STOOD—Zoar .....	4th and 5th (E.), Mr. C. PIERPOINT
WALWORTH—Surrey Tabernacle .....	21st (E.) and 25th, Mr. C. PIERPOINT
WISHFORD—Barn .....	4th, Mr. WHITE; 11th, Mr. ALLEN; 18th, Mr. FOSTER; 25th, Mr. PRESTON
WITLEY—Surrey Gardens .....	Lord's Days, Mr. ADAMS
	4th, Mr. PEPPER; 11th, Mr. PRESTON; 18th, Mr. JENNER; 25th, Mr.
	PEPPER; 28th (E.), Mr. VAUGHAN
	Service on Lord's Days
	Every 3rd Lord's Day, Mr. ROW
	Lord's Days (10.30 and 6.30), Mr. C. BRIDGER
	Service on Lord's-days
	Service on Lord's Days & Wednesdays (E.)
	3rd Lord's Day Afternoon (3), Mr. C. BRIDGER
	Lord's-day Mornings, Mr. WHITBOURN

Mr. BAXTER will preach (D.V.) the anniversary sermons at the Tabernacle, Cambridge-road, Hastings, on Lord's Day, October 25th.

On Thursday Evening, Oct. 1st, 1885, the Rev. J. BATTERSBY (Vicar of St. James, Sheffield) will preach (D.V.) at Vernham Mission Church, Kennington Road. Service to commence at 7 o'clock.

**EIGHTH APPLICATION.**—To the Subscribers and Friends of the Protestant Blind Society. The favour of your Votes and Interest is earnestly requested on behalf of MARY DAVIS, aged 73 years. She earned her living in Domestic Service until incapacitated by blindness and deafness. She has now no means whatever, and is entirely dependent on charity, with assistance from the Parish. The case is a very urgent one, and is strongly recommended by—Rev. J. Pilkington, St. Mark's Vicarage, Dalston; W. Crosby, Esq., 342, Camden Road, N.; Charles R. Ford, Esq., 133, Salisbury Square, E.C.; Miss Ford, 60, Canonbury Park South, N., will receive Proxies.

**BETHESDA MISSION, PORTSMOUTH,** with which is incorporated the PORTSEA ISLAND TOWN MISSION. Established 1856.—The Sale of Work will be held, God willing, at Southsea, in October, 1885. Works and articles of all reasonable kind will be thankfully received for this by Mrs. B. H. Key, Downham, St. Edward's Road, Southsea; Mrs. Colebrook, The Home, Brunswick Road, Southsea; Miss Bryant, 14, Hudson Road, Southsea; Mrs. Cox, 3, Prince Frederick Place, Somers Road, Southsea; Mrs. Moorby, The Cemetery Lodge, Mile End, Portsmouth; Mrs. Smith, 55, St. Stephen's Road, Buckland; and Mrs. W. H. Woodman, 15, Petersfield Terrace, Timpson Street, Landport.

It is kindly requested that all Articles may be sent in before October 1st, and marked with a suitable price. The Sale is always conducted without raffling, music, or the usual accompaniments of a Bazaar.

Contributions of money will also be gladly received for the above, or the General Working Expenses of the Mission.—BEN. H. KEY, Commr., Downham, St. Edward's Road, Southsea, Hon. Supt., July, 1885.

During the past ten years this Society has **PAID** to its Members for **BENEFIT** **£12,238 6s. 6d.**, and has increased its **INVESTED CAPITAL** from **£3,500** to **£10,900**

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**OUR SPIRITUAL WARFARE**; or, Satan at the Head of his Troops, Waging War in the Battlefield against God's Elect. By THOMAS WHITTLE. 1885. To be had of the Author, 5, Devonshire Terrace, London Road, Croydon, and of R. Banks, Racquet Court, Fleet Street, London. Price 1d.

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**NOVEMBER, 1885.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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All profits arising from this Magazine are devoted to the assistance of the Lord's Poor Ministers and their Widows.

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**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Subscriptions received per Editor up to Oct. 26th, with thanks: S. G., 10s.; M. P., 5s.; J. F., £5 5s.; Mrs. Mason, £2 2s.; Mr. G. Meadows, £1 1s.

The next Monthly Meeting of the Committee will be held (D.V.) at Providence Chapel, Brighton, on Monday evening, Nov. 16th, 1886, at 7 o'clock.

**GOSPEL ADVOCATE FUND.**—We shall feel much obliged by our subscribers and donors who have not yet forwarded us their contributions doing so as early as possible, as the demands upon us have already exceeded by £30 the amount received.

**THE ANNUAL REPORT** of the Gospel Book Mission to the Army and Navy is of the most encouraging nature, showing an increase over last year's receipts of £122 and a total of £1122 6s. Mr. Bridger is to be congratulated on the many testimonies sent him as to the fruit of his labours, but we sincerely hope his "Few words about the manager" will not be overlooked, and that his personal necessities may be cared for, as well as means supplied for the carrying on of his excellent work.

**AGED PILGRIM'S FRIEND SOCIETY, 78th Annual Report.** By means of increased legacies (amounting to a total of £4074) this noble institution appears to have received £1500 more than in the preceding year, otherwise it would have fallen below. And the growing demands upon the Fund have needed all that has come to hand, seeing that for several branches of its work debt has been incurred. Still there is everything to cheer those who take an interest in its operations and to call for thanksgiving to Him Whose is the silver and the gold. The Society now issues a Quarterly Record, which may be had on application to the Secretary, Mr. W. Jackson, 29, Marlborough Road, Upper Holloway, N.

WE HAVE ALSO to acknowledge the receipt of the **FIRST ANNUAL REPORT** of the Howard Institute and Home for Young Women—a noble effort on their behalf—but must leave further notice till next month.

**NOTICES OF PUBLICATIONS**—**GATHERED FRAGMENTS**, by Thomas Bradbury, is a neat volume of the series collected together which our good brother has for some time past been publishing in separate numbers. We can conscientiously recommend it to all our readers. May be had of the Author, Claude Villa, Love Walk, Camberwell. Price 3s. 6d., cloth, bevelled edges.

**MR. D. FISK** is continuing his labour of love in the re-publication of various Sermons by Mr. Irons. Need we say, they are all excellent? They constitute noble mementoes of the first pastor of honoured Grove Chapel. The names and titles of the sermons now re-published may be gleaned from the advertisement on our covers, and we hope our good friend may be ably supported in his efforts. Several letters from America have greatly cheered him, and we trust these are but the droppings before the showers of blessings.

WE ARE REQUESTED to point the attention of our readers to the *Free Grace Mission*, whose advertisement appears on our cover. If our readers can spare anything the Secretary will be pleased to receive it.

Other notices we must defer.

**PROTESTANTISM AND ITS CLAIMS.**—The month which opens with the present issue of our Magazine will evidently be one of the greatest excitement in the political arena of England, and every Protestant elector should calmly consider the issues which depend on the return of men who will not further the interests of the wide-spreading papacy in our midst. In a tract of 4 pp. the Secretary of the *Protestant Alliance* (9, Strand, London) has pointed out these issues in a warm and candid manner, in an appeal to the electors of the United Kingdom. The chief words we shall have resounding will be those of Radical, Liberal and Conservative. What do they indicate as to Protestantism or Popery? Literally nothing. Will the *Radical* decline to strike at the root of the law-defying, morals-corrupting and conscience-enslaving sacerdotal power now lifting up its head so brazenly in the land? Will the *Liberal* only show his *liberality* by yielding to the unceasing and increasing demands of Rome's pontiff and priests for further monetary endowments and unrestricted liberty of action? Will the *Conservative* only display his *tenacity* of adherence to old institutions and his hatred to changes, by preferring to allow things to go on as they are until every Cathedral, Abbey and Church of the Establishment is possessed by *papal myrmidons*, and the religion of the Reformation nationally blotted out, so far as its union

with the State is concerned? As *parties* each one will, for self-interest, favour Rome and injure Evangelical truth; but as *persons* there may yet be found honest men in the several sections who have even natural sagacity to perceive that the domination of popish priests in England is an imperilling of all national liberty. For these the vote should be given. Let but Protestantism, in a sturdy resistance to all Romish doings in England be the prevailing feature in the next Parliament, and there need be no trouble about its political constitution, for the Divine blessing will bring wisdom to its councils and prosperity to its legislation.

The bold electoral manifestoes of Cardinals Manning and Newman, and the notorious Ritualist, Dr. Lee, will perplex not a few. They are all so satisfied with the progress of the papal movement in the Church of England that they avow themselves as decidedly opposed to the *separation* of Church and State, believing that in a few years all the *livings* in the Establishment will fall into the lap of Rome. They are all, too, resolute advocates of *Religious* education in schools—strongly condemning *Secular* instruction only as Atheism. What do they mean by this? Do they desire to maintain the Bible therein? We believe their aim is to get their Jesuit teachers, male and female, into every school to propagate the superstition of mystical Babylon. The statistics of the Romish schools in Ireland show them to be far inferior to those of the Protestant schools, and only allow priests to be over the tutors, and ignorance of Bible truth will speedily follow. Such manifestoes as the above should warn all godly men to be on their guard, and keep their eye on Protestant interests, rather than to suppose that any shade of politics is a defence against papal aggression, for Rome befools all and makes all her tools.

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**B**ETHEL CHAPEL, Elm Grove, WEST NORWOOD.—The 22nd Anniversary of Pastorale will (D.V.) take place on November 8th, 1885, when TWO SERMONS will be preached by Mr. F. SILVESTER (the Pastor)—at 11 a.m. and 6.30 p.m. On MONDAY, the 9th, a Tea Meeting will take place at 5.30; to be followed by a PUBLIC MEETING at 6.30, when Mr. J. CRUTCHER will preside, and ADDRESSES be delivered by Messrs. J. Vaughan, T. Read, T. Whittle, I. Batson, and J. Head. Collections in aid of the cause.

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# THE FALL OF MAN.

WAS THE FIRST OFFENCE TRIVIAL, AND THE PENALTY EXCESSIVE ?



RIDICULE, with its quiver full of shafts, has long been the ally of the open infidel and the covert sceptical cynic in their bold or subtil attacks on the doctrine of "Original Transgression." It has been their delight to hold up to scorn the idea of man being debased from his high and pure primeval condition, *through eating an apple!* The infidel has argued therefrom the falsity of Holy Writ, or the contemptible nature of God the Creator. The *religious* sceptic has contented himself with treating the record as an allegory, and nothing more.

The tremendous consequences resulting from partaking of the forbidden fruit, have been deemed out of all proportion to the guilt of the act. That man for so small a matter should die, and be punished body and soul, after any manner, and especially after *that Eternal manner* so long held as orthodoxal, is viewed as a scarecrow, set up by a self-seeking fanatical *caste* to frighten men *into* the profession of religion—or, *out of it*. Expulsion from Eden's fruitful and lovely garden, is considered as ample punishment for the trifling disobedience, especially if it entailed that labour and sorrow which are also in Scripture declared to be identified with it. For God with His law and justice to pursue His erring creature beyond the grave, and especially to a never-ending Eternity, is entirely out of debate by reasonable men, and can only be entertained by those who "delight in the damnation of their fellows."

Such is the prevalent teaching of our days. And on the surface there is *much* that is plausible, and *everything* that appeals to the sympathy of human nature. It *does* seem strange, on a superficial glance at the narrative in Genesis, that *so much* should have been arranged by the Lord to hinge upon what was apparently *so little*. But when spiritual analysis is brought into requisition, then indeed

"Things are not what they seem."

The first point to commend itself to a reverent mind should be this : If there *is* such a God as the Scriptures reveal, and if it was He Who created Adam and Eve and placed them under the original restraint specified, it must have been, *not exclusively* an arbitrary act on His part, but also that which was in perfect harmony with His infinite wisdom, and with His character, as "holy,

just and good." It may not be possible to demonstrate this to the satisfaction of an exacting materialistic reasoner, but neither would the best vindication of the integrity of divine providence, in its mysterious complexity of arranging the good and the bad, as they are now in full operation in the world; persuade the Rationalist of the unimpeachable words, "The Lord is righteous in all His ways, and holy in all His works." "But (infinite) Wisdom is justified of her children," both as a Creator and in Christ.

However hopeless the task of convincing the *willingly* sceptical, we venture to add our mite to the treasury of exposition of truths, which lie deep beneath the surface of carnal speculations. "The Lord God" Who "formed man of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul," must then in His infallible wisdom have thoroughly understood the nature of His creature, and what was best suited to His pristine condition. And in the love-and-law test which He imposed on Adam, in prohibiting "the Tree of Knowledge of good and evil," while surrounding him with "every tree that was pleasant to the sight and good for food," including "the Tree of Life," He must, as the just and holy God, have done this in accordance with every principle of real right. For who can deny that He *had* a right to submit His creature, Whom He had created in the pure reflection of "His Own likeness," to such an ordeal as He did?

Was the test too simple in itself to be worthy of the devising of the great I AM? Does not the smallness of the prohibition cause the act of disobedience to be far more inexcusable? Had the Lord confined man to *but one tree* for food, and forbidden every other that was richly laden with fruit, this might truly have seemed a great hardship. But even to this a perfectly loving heart would have submitted, accounting the Lord's will as better than any gratification of the palate, for "love is the fulfilling of the law." Yet this was not so. Man might "freely eat" of all save the mysterious "Tree of Knowledge." Wisdom and love forbade this. Wisdom and *love*! What! had love anything to do with such an arrangement? Undoubtedly it had. Apart from the covenant design of Jehovah, in His love to His elect, to overrule the Fall and all its consequences to His Own glory and their salvation by the Lord Jesus, He must have loved Adam as a pure creature, and if

so, all He did was for his welfare, and the restriction must have been best for him in the state he then occupied.

The common notion of the Fall of man being a *light* affair, because of its connection with a "Tree" is based on utter fallacy. "It was but the plucking of an apple at most," say some. Where do they derive the knowledge that *it was an apple*? The Word of God affirms no such thing. "I raised thee up under the apple tree" (Song viii. 5) has been quoted as an authority for the belief. But whatever fruit may be intended by the apple in Scripture, whether apricot\* or orange† (for it is now conceded by most scholars that the apple is not meant), it remains certain that the so-called apple is always an emblem of spiritual good and blessedness, to those who lost all by the act of partaking of the "Tree of Knowledge of good and evil." It is therefore incredible that such should have been its fruit. Far more likely the fig than the apple was the test employed.

We can anticipate the objection: Was it likely that Adam and Eve would have girded themselves with the leaves of the very tree whose fruit they had plucked in defiance of the Divine command? Would not this have proclaimed their guilt at the appearance of Jehovah? We answer: The first effect of eating the fruit was not to put them in fear of their Creator, but only to veil the *spiritual*, while it revealed their *physical*, nakedness from each other's eyes. As no felt calamity had overtaken their evil deed, and the leaves of the fig were so suitable for the purpose, they so used them, without any idea of being summoned to give an account of what they had done. Like as their offspring, who are tested and condemned by the law of works (of which the Tree of Knowledge seems to have been a type), invariably flee to that law to cover their short comings and evil doings, until stript by the voice of the Lord God in their conscience. But to return.

There appears to have been associated with this tree a secret something which the term, "Knowledge of good and evil," implies rather than defines. It is easy to say its import lay strictly and solely in the interdict imposed. But rarely if ever do we find an interdict in Scripture without a cause being associated as well with the object as with the subject. The entire canon of the Lord's mind

\* Tristram.

† Neale.

and will in the law of the Ten Commands shows this plainly. The particularity displayed in the permitted and prohibited food to Israel as a national people, by the propriety of the arrangement in its adaptation to their *physical* welfare in the way of health, affords evidence of the Lord's wisdom and care as much as of arbitrary and typical appointment. And while the "Tree of Knowledge," as the creation of God, was very good, and must have had its own proper use in Eden's garden, it may also have had that which, in its nature, was not *then* adapted as food to man's wellbeing. It was only to Eve, when perverted, it appeared not only "pleasant to the eyes," but "good for food, and a tree to be desired to make one wise." "When lust," as James expresses it, "hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death," chap. i. 15. In her *the beginning* of evil was then working, and all that remained for its completion was the actual partaking of the prohibited fruit, and the deed closely followed upon the desire.

In that deed Unbelief, Pride and Rebellion were all united. If the wisdom of Jehovah saw it good to withhold the One Tree from His creatures, and to append the penalty of Death to disobedience, it behoved the creature to accept the Divine Will as that which was intended for the best, without attempting to pry into the secret reasons of Him Who "giveth none account of His matters." The known glory of His attributes, and the purity of His nature ought to have sufficed to quell every question as to *why* He should put a limit to His permission of food. But *Unbelief* credited the serpent's negative in direct opposition to the Lord's positive assertion. *Pride* aimed at reached the condition of "gods"—or rather "God." *Rebellion*, bold and impious, defied the Creator to execute His threatenings. Was this a light matter?

It is very easy for flippant and irreverent jocosity to sneer at the transaction, and to spend its wit upon it. But what did Adam and Eve know, until they tasted of it, of the secret qualities of the "Tree of Knowledge?" Their Master's word ought to have been enough. Certain it is that the fabulous effects of the deadly upas, if true, had nothing so deadly enshrined within as this tree; and yet in itself, as already remarked, like all other of God's creatures, the latter was "very good." The poisonous hemlock, nightshade, and strychnine, are all fatal in their effects upon the

human system when unduly partaken of; yet in themselves they are "good," and used medicinally often prove excellent antidotes to disease. So we dare not doubt the presence of this tree in Eden's garden subserved some nobler purpose than that of a mere "trap" for our first parents, as the sceptic would have it. All good men agree it was a *justifiable* Test on the part of Jehovah, though many see nothing more in it. We believe there was more than this, and though the mystery may not be cleared up in time, it is not improbable it will be in eternity, to the admiring and applauding redeemed throng. "What I do thou knowest not now, but thou shalt know hereafter," has an extent of meaning which only the elect of God will ever realise.

The apostle John affirms that "ALL that is in the world" is "the lust of the flesh, and the lust of the eyes, and the pride of life," 1 John ii. 16. In their germ these three world-wide evils were operating in Eve when she yielded to the serpent's solicitation. For "when the woman saw that the tree was good for food,"—a gross delusion produced by "the lust of the flesh" in its craving of it—"and that it was pleasant to the eyes,"—being viewed thus by "the lust of the eyes,"—"and that it was a tree to be desired to make one wise,"—that is, desired by "the pride of life" in its aspiration to become "as God, knowing good and evil,"—when the woman thus regarded the tree, "she took of the fruit thereof and did eat, and gave also to her husband with her; and he did eat," Gen. iii. 6.

It is only the blinding and deadening effects of sin on man's mind and heart, which lead him to account a matter *small* which produced such tremendous results—not only on the culprits themselves, but on their posterity as well. The cry of 'Only an apple!' or 'Only a fig!' may sound very reasonable to many who do not "care a fig" about spiritual matters; but this talk is a will-o'-th'-wisp, and is dangerously misleading. It was Unbelief, Pride, Rebellion up in arms against Him Who often veils His glory in what man's ignorance calls trifles. The work of Redemption, by what was endured by the Son of God on the wood of a tree, has been, and is still, equally a theme for the derision of scoffers and religious Materialists. What it was "to the Jews, a stumbling-block, and to the Greeks, foolishness," it continues to be to our modern Aton-



ment-rejectors. But both in the case of the Fall and of Redemption "the foolishness" imputed to "God" will prove to be "wiser than men," and His "weakness" "stronger than men," 1 Cor. i. 23-25.

But if the original cause of men's transgression and the transgression itself is accounted a trivial thing, so also is each sin, in its turn, which is now committed as the consequence. The ten commands of the stone tables are each one daily and openly violated. Lives are spent by many in atrocious idolatry, infamy, profligacy, profanity, plunder, and bloodshed under the most revolting and inexcusable circumstances. And so the world has gone on from the beginning: and so it will go on till time comes to its end. And what is the popular doctrine promulgated against the severity of punishment? That Eternal torment is a diabolical doctrine, and that the Eternal "I AM," Whose eternal laws have been so daringly and continuously violated, would be a cruel and unjust tyrant were He to inflict it. Men who have slain their tens of thousands, and by fire, pillage and lust have depopulated cities; Popes, Jesuits and Inquisitors who have martyred untold thousands of the members of Christ's mystic body; yea, the vile priestly rabble who rested not till the blood of the Lord Jesus was shed in response to their clamours, all these, and countless others, of the same or varying types, are to be consoled with the *certainty* of not being called to sensibly endure punishment of an *everlasting* nature!

Can it then be wondered at if the multitudes who pass their lives in tolerably decent morality, and know nothing of the deceitfulness and desperate wickedness of their hearts, should all be covering themselves with the fig-leaf dress of their own righteousness, and believing this to be a sufficient screen? To these the Fall is only an old legendary tale, worthy of the same regard as the account of the Garden of the Hesperides with its golden apples and dragon. Sin is accounted a small matter, and sins of *thought* are of no account, if not carried into action. Thus a vein of *lightness* runs through the view of all the unregenerated as to the nature of sin, from the plucking the forbidden fruit to everything which is now done contrary to the mind of God.

And what thinks the liar of the lies he tells to secure personal advantage? or the thief and murderous brigand of what they do

for attaining the same end? Or what thinks the fashionable rake of the harlotries, seductions and adulteries with which he is identified? or the blasphemer of his profanation of the Lord's name? All is venial with them. And yet mark how our human law measures out its punishment in point of time far beyond that occupied in the commission of offences. Five minutes may suffice for a robbery, or other crime short of murder, which will entail 20 years' penal servitude, or even the period of natural life. And what is the proportion of the five minutes' time spent in the evil deed as compared with the 20 years' judicial sentence? It is only as five compared with 10,512,000! And yet men who can mete out to their fellows such an award, or regard it as just, can dare to impugn the justice of Eternal Punishment.

But only by the *spirit* of "the ten commandments" being enforced on the "quickened" heart and mind by the Holy Spirit does sin "become exceeding sinful." None knew this better than the converted Pharisee of Tarsus: "I was alive without the law once: but when the commandment came, sin revived, and I died," Rom. vii. 9. Yet he attached no blame to the law, any more than can justly be applied to the Tree of Knowledge of good and evil. He acknowledges that "the law is holy, and the commandment holy, and just, and good," ver. 12. And in this way the Lord shall be vindicated by all His people, with respect to sin's entrance and its entailed penalty, while they feelingly deplore the evil in themselves, and shelter alone in Him Who is the Lord their Righteousness, Who was delivered for their offences, and raised again for their justification.

THE EDITOR.

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WHAT LOVE!—God took up so much love at the first, that His wisdom and all in Him set on work to study and contrive ways to commend that love, as if He knew not how to express it enough! He quarrelled with His love to Adam, and would not let such a love be our portion in heaven. To shew His great love, He lets us fall into sin and enmity, then sends His Son, dear as it cost Him; so God being loving, sought out a world of inventions for to shew His love. The very first thought and glance of that love towards us was as that all sorts of ways He can invent, through the course of eternity, will not be enough to vent and retail the whole lump of His great love.

Goodwin.

EXPOSITION OF PSALM CXIX.,  
AS ILLUSTRATIVE OF  
THE CHARACTER AND EXERCISES OF CHRISTIAN  
EXPERIENCE.

(Continued from page 245).

VERSE 9.

*"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."*



MY is the young man so especially called to cleanse his way? Because God justly claims the first and the best. And is it not a most affecting proof of the alienation of the heart from God, that the youth of man, and the bloom-freshness of his mind—his "first love"—should naturally be devoted to the service of sin? Ever since fallen man "begat a son in his own likeness," "the imagination of man's heart has been evil from his youth." Gen. v. 3 and viii. 21. For "who can bring a clean thing out of an unclean?" Job xiv. 4. And never does the heart utter the cry, "My Father! Thou art the guide of my youth," Jer. iii. 4, until the misery of wandering without a guide has been painfully felt.

And even when Divine grace has awakened the desire to return homewards, the habit of wandering from God, and the long cherished pollutions of sin, seem to form an almost invincible barrier to progress.

The fearful power of "youthful lusts," and the madness with which the heart is hurried into forbidden indulgencies, give solemn weight to the enquiry—"Wherewithal shall a young man cleanse his way?" And the answer is ready: Let him "take heed thereto according to Thy word."

Thus did Joseph (Gen. xxxix. 9), and Daniel with his young companions (Ch. i. 8—20 and iii. 12—18), "cleanse their way" in the defilement of a heathen atmosphere.

It was probably the recollection of this purifying efficacy of the word, that induced the venerable Beza to mention in his will, among his chief matters of thankfulness to God, the mercy of having been called to the knowledge of the truth at the age of sixteen; thus during a course of more than seventy years' walk with God, "escaping the pollutions of the world through lust." But the "way" can only be "cleansed" by the cleansing of the heart; for how can "a corrupt fountain" send forth other than "bitter waters?" James iii. 11, 12. Out of the heart are "the issues of life." Hence the urgent need to cry, "Create in me a clean heart, O God, and renew a right spirit within me," Ps. li. 10.

How precious, therefore, is the word of God, as the means of this cleansing operation! When our Saviour had been setting forth Himself as "the way, the truth, and the life," and exhibiting the high privilege of union with Himself, "Now," He adds, "ye are clean through the word which I have spoken unto you," John xiv. 6, and xv. 1, 3.

This is "the truth," which He pleaded with His Father as the means of our sanctification. John xvii. 17. This sets out our purifying hope. 1 John iii. 3. Here are the promises, by which we "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1; compare 2 Peter i. 4. Augustine's recorded account of his own conversion furnishes a striking illustration of this subject. Thus is restored to men that golden "crown," the stamp of his Maker's holiness, which fell from His head when he sinned. Lam. v. 16; Gen. i. 27; Eph. iv. 24.

But oh! how does the recollection force itself upon us, that our way wants daily cleansing! So defiled are our actions, our thoughts, our motives, nay more, our prayers and services. Let us, then, "take heed according to the word of God,"—specially thankful for its heavenly light, which guides us to the fountain that is "opened for sin and uncleanness." Zech. xiii. 1. Let us also under the same Divine light, seek for the daily sanctifying influence of the Spirit of God. "Who can understand his errors? Cleanse Thou me from secret faults." Psal. xix. 12. "Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit."—Prayer Book version.

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VERSE 10.

*"With my whole heart have I sought Thee; O, let me not wander from Thy commandments."*

Attention to the word, however important, ver. 9, can never be practically effective without earnest prayer.

Indeed, this is the character of the Lord's people—a generation of seekers, Psal. xxiv. 6; and yet how much do we lose of the comfort of our religion, and obscure the glory of our profession, by neglecting to bring "our whole heart" to this work! When sin is vigorous, and our spiritual affections are dull, and various hindrances combine in prayer; at this crisis strong faith is needed to overcome and to persevere. But here the soul too commonly yields to the difficulty, and contents itself either with heartless complainings, or with just sufficient exertion to quiet the voice of conscience, and produce a delusive peace within. But the Lord will not be found thus. His promise is not to such seekers as these; and if we are satisfied with this state, we must look for a very scanty measure of spiritual success, accompanied with the total absence

of spiritual enjoyment. In a far different spirit David could appeal—"With my whole heart have I sought Thee." And this assurance instead of producing self-confidence, will, so far as it is genuine, invariably shew itself in a prayerful acknowledgment of our weakness: "O let me not wander from Thy commandments." Yet the feeblest desire and attempt to seek the Lord is "the Spirit's rising beam" in the heart, a "day of small things not to be despised," Zech. iv. 10. It is distinguished from every other principle by the simplicity of its object: "This one thing I do." "One thing have I desired of the Lord; that will I seek after." Phil. iii. 13 and Psa. xxvii. 4. My God! my Saviour! "with my whole heart have I sought thee." The desire of my soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early," Isaiah xxvi. 8, 9.

When the soul is thus conscious of "following the Lord fully," there is a peculiar dread of wandering.

In a careless or half-hearted state wanderings are not watched, so long as they do not lead to any open delusion. Secret prayer will be hurried over, worldly thoughts unresisted, waste of time in frivolous pursuits indulged without much concern. Not so when the heart is fully in pursuit of its object. There is a carefulness, lest wandering thoughts should become habitual. There is a resistance of the first step that might lead into a devious path. The soul remembers "the wormwood and the gall," Lam. iii. 19; "the roaring lion," and the devouring wolf; and in the recollection of the misery of its former wandering dreads any departure from the Shepherd's fold. This blessed state of mind the flock of Christ should cherish with godly jealousy. Yet, let it be remembered, that daily progress in the heavenly walk is not maintained by yesterday's grace. Humble and dependent prayer must fetch in a fresh supply continually, "O let me not wander from Thy commandments." Lord, I feel my heart so prone to wander. My affections are often scattered to the ends of the earth. "Unite my heart to fear Thy name," Psa. lxxxvi. 11. Concentrate every thought, every desire, in Thyself, as the one Object of attraction.

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VERSE 11.

*"Thy word have I hid in my heart, that I might not sin against Thee."*

What an aggregate of guilt and misery is comprehended in this short word, "sin!" The greatest curse that ever entered the universe of God, and the parent of every other curse! Its guilt is aggravated beyond the conception of thought. Injury to a Superior,

a Father, a Sovereign ! Its power is misery wherever it extends, in the heart, in the family, in the world. In Eternity its power is unrestrained. Sometimes the death-bed scene casts a fearful gleam of light upon "the worm that never dieth, and the fire that shall never be quenched," but experience only can develop its full-grown horrors. How supremely important, therefore, is the object of our preservation from sin, and how wisely adapted are the means to the end !

That word, which the man of God has just before mentioned as the guide to the cleansing of the way, ver. 9, he hides within his heart; not for concealment, but for security, Matt. xxv. 25; see also Psa. l. 10 and Job xxii. 22, that it may be ready for constant use, Josh. i. 8. It is not, therefore, a mere acquaintance with the word, that will avail us. There must be a cordial assent, a sound digestion, a constant respect. It must be to us the rule that we would not transgress, the treasure that we are afraid to lose, Mat. xiii. 44. Often indeed Satan shuts out its entrance. He "catches away that which was sown."

Too often, again, it is withered or choked in the soil. But "the honest and good heart hides it, keeps it, and brings forth fruit with patience unto perfection." Compare Luke viii. 15 with the whole parable. Here it "dwells richly in all wisdom," Col. iii. 16, the storehouse, as occasion requires; a principle of holiness; a covering from sin. In this view it is recommended by one, who had well acquainted himself with its valuable uses—"My son, let them (the Divine precepts) not depart from Thine eyes; keep sound wisdom and discretion. So shall they be life unto thy soul, and grace to thy neck. Then shalt Thou walk in Thy way safely, and Thy foot shall not stumble," Pro. iii. 21—24 with ii. 10—15. David also gives us the same experience: "By the word of Thy lips I have kept me from the paths of the destroyer," Psa. xvii. 4. And it was probably this recollection, combined with a sense of continual danger, that suggested the prayer: "Order my steps in Thy word; and let not any iniquity have dominion over me." ver. 133.

The value of the word is inestimable, as our means of walking with God in the hurry, business, and temptation of the day. The Psalms furnish precious materials for ejaculatory prayer; the promises food for comfort, vers. 50 and 92; the rules such light in perplexity, ver. 105; Pro. iii. 5, 6; the instruction such solid matter for godly conference, Col. iii. 16, all operating for one end—a preservation from sin. Being from the word, a manifestation of the Saviour's love—what a keeping of the heart! what a quickening motive !

How seasonable in worldly temptation is the warning of the

word hid in the heart—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God," Luke ix. 61, 62. So in the spiritual conflict, let this word—"Him that cometh to me, I will in no wise cast out," be hid in the heart, what a preservative it is against unbelief, John vi. 37. Take the word to the unbelieving believer (if the expression may be allowed) alarmed by ridicule or persecution—"If the world hate you, ye know that it hated Me before it hated you," John xv. 18. Fearing that he shall never hold out unto the end—"I will never leave thee nor forsake thee," Heb. xiii. 5. Trembling lest his sins should rise up to his condemnation—"The blood of Jesus Christ, the Son of God, cleanseth from all sin," 1 John i. 7. And then as to duties. Let his Saviour's word rebuke his indolence and unwatchfulness—"What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation," Matt. xxvi. 40, 41. Hide in the heart the sorrowful story of His agony in the garden, and His death on the cross, that "sin may appear yet more exceeding sinful."

But how is the word to gain entrance into hearts like ours? How shall it be "hid" in so unkindly a soil? No power of man can surely plant it there. The Holy Spirit's almighty agency must be diligently sought; for in proportion as we are filled with His gracious influences, shall we be armed, as was our Master, for the effectual resistance of our spiritual temptations, Luke iv. 1-12.

Lastly, connected with this subject, mark the christian's character: "In whose heart is My law," Isaiah ii. 7. His security: "None of his steps shall slide," Psalm xxxvii. 31. His happiness: "O how I love Thy law!" ver. 97. His victory: "The word of God abideth in him, and he hath overcome the wicked one." Compare 1 John ii. 14, Eph. vi. 17. All infallibly provided by the covenant promise: "I will put My law in their inward parts, and write it in their hearts." Jer. xxxi. 33. O let us not then shrink from a close contact with the word, though the cost may be the cutting off a right hand for the saving of the life. There is no better test of our security than a willingness to come to the searching light of the word. Compare John iii. 20, 21. ABDIEL.

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REDEEMING LOVE.—Is it not an unheard-of wonder that so strong a stream of infinite love should run underground for so many years, and that so many rebellions all that while should not dam it up, but that it should hold on its course uninterrupted, and work out all that had obstructed the current of it, and at last bubble up at a time designed, and save, and wash, and purify the wretched, defiled creature?

*Goodwin.*

## THE GOD THAT HIDETH HIMSELF.

ISAIAH VIII. 17; XLV. 15.

<p>'Twas the voice of my Jesus that spake, When kindly He knocked at my door; I slept, but my heart was awake; Lord, leave me to slumber no more! How kindly He did me entreat, "Come, open, My sister, My love;" But not all the language so sweet My frozen affections could move.</p> <p>"Come, open, My love, undefiled! Why dost thou thy Saviour thus slight? My head with the cold dew is filled, My locks with the drops of the night." With stupid ingratitude, I To frame my excuses began; "My coat of profession laid by, How shall I again put it on?"</p> <p>The scandal of Jesus—His cross, I thought it my feet would defile; Full loath this world's favour to lose, Which lately had ceased to revile. My Saviour was grieved to the soul, But just as I turned to depart, He put in His hand by the hole, And pushed back the bolt of my heart.</p> <p>The force of Omnipotent love, My heart, though so languishing, felt; My bowels began then to move, My frozen affections to melt;</p>	<p>Though of late so unwilling to stir, I rose my Beloved to find; I felt my hands dropping with myrrh, Which He on the lock left behind.</p> <p>I opened; but, ah! He was gone! I fainted with sorrow and shame; My wretched lukewarmness I own— There's none but myself that I blame.</p> <p>It wounded me sore to reflect How tenderly 'twas that He spake; I treated His love with neglect. Ah, Lord! how my bosom does ache!</p> <p>I call, but He answers me not; I mourn, and most justly I may; Me, also, the watchmen have caught— My veil they have taken away. Young converts, take warning by me, Of spiritual sloth to beware; And, oh! when my Jesus you see, Remember my case in your prayer.</p> <p>Methinks, while my story I tell, And mention my Jesus' dear name, My breast doth with ecstasy swell, Which kindles my love to a flame. There's something within doth forbode That Jesus will see me again; His chariot I hear on the road— Return, blessed Jesus! Amen.</p>
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[Written by W. Huntington, S.S., when he preached at Margaret St. Chapel.]

## THE UNPARDONABLE SIN.

Sherborne, Dorset,

September, 1885.

Dear Mr. Baxter,—Having read "N. L.'s" letter in the *Advocate* for August, I have had the inclination to send you the enclosed quotation from Bunyan's "Jerusalem Sinner Saved," if you feel disposed to add anything further in the *Advocate* beyond your comforting reply to N. L., or for his or her private perusal, as you think best. When reading "N. L.'s" letter, how well I remembered a time some years ago, when I was labouring under the same dreadful impression as "N. L." At the time I happened to take up the above book to read, and I was reading it in the garden, and when I came



to the portion I have quoted and sent you, I was obliged to cry out aloud, "There is hope for me!"

Pardon my liberty in writing to you, but I felt I should like "N. L." to see the portion I have enclosed with the letter, as it is so plain and cheering.

Dear Mr. Baxter, though unknown to you personally, you seem well-known to me on account of your connection with the *Advocate*, and at times I have a dread of that day when I think your pen will be put down, and your voice heard no more. That you may be long spared for the good of the readers of the *Advocate*, and the flock over which you are pastor, is the sincere desire of,

Yours sincerely,

I. S. A.

FROM "THE JERUSALEM SINNER SAVED."

*By John Bunyan.*

*Objection.*—"But how, if I should have sinned the sin unpardonable, or that called the sin against the Holy Ghost?"

*Answer.*—If thou hast, thou art lost for ever; but yet before it is concluded by thee that thou hast so sinned, know that they that would be saved by Jesus Christ, through faith in His blood, cannot be counted for such.

1. Because of the promise, for that must not be frustrated; and that says, "And him that cometh to Christ He will in no wise cast out." And again, "Whoso will, let him take of the water of life freely," John vii. 37; Rev. xxi. 6; xxii. 17.

But, I say, How can these Scriptures be fulfilled, if he that would indeed be saved, as before said, has sinned the sin unpardonable? The Scriptures must not be made void, nor their truth be cast to the ground. Here is a promise, and here is a sinner; a promise that says he shall not be cast out that comes. And the sinner comes, wherefore he must be received. Consequently, he that comes to Christ for life, has not, cannot, have sinned that sin for which there is no forgiveness. And this might suffice for an answer to any coming soul that fears, though he comes, that he has sinned the sin against the Holy Ghost.

2. But, again, he that hath sinned the sin against the Holy Ghost cannot come, has no heart to come, can by no means be made willing to come to Jesus Christ for life, for that he has received such an opinion of him, and of his things, as deters and holds him back.

He counteth this blessed Person, the Son of God, a magician, a conjuror, a witch; or one that did, when He was in the world, what He did by the power and spirit of the devil," Matt. ix. 34; xii. 24, 25; Mark iii. 22-30. Now, he that has this opinion of this Jesus, cannot be willing to cast himself at His feet for life, or to come to Him as the only way to God and to salvation. And hence it is said again, that such an one puts Him to open shame, and treadeth Him under foot; that is, by contemning, reproaching, vilifying

and despising of Him, as if He were the vilest one, or the greatest cheat in the world ; and has, therefore, as to his esteem of Him, called Him accursed, crucified Him to himself, or counted Him one hanged, as one of the worst malefactors, Heb. vi. 6 ; x. 29 ; 1 Cor. xii. 3.

His blood, which is the meritorious cause of man's redemption, even the blood of the everlasting covenant, he counteth "an unholy thing," or that which has no more virtue in it to save a soul from sin than has the blood of a dog, Heb. x. 29. For when the apostle says, "He counts it an unholy thing," he means, he makes it of less value than a sheep or a cow, which were clean according to the law ; and, therefore, must mean that His blood was of no more worth to him, on this account, than was the blood of a dog, an ass, or a swine, which always was, as to sacrifices, rejected by the God of heaven as unholy or unclean. Now, he who has no better esteem of Jesus Christ, and of His death and blood, will not be persuaded to come to Him for life, or to trust in Him for salvation. Further, all this must be done against manifest tokens to prove the contrary, or after the shining of gospel light upon the soul, or some considerable profession of Him as the Messias, or that He was the Saviour of the world.

It must be done against manifest tokens to prove the contrary ; and thus the reprobate Jews committed it when they saw the works of God, which put forth themselves in Him, and called them the works of the devil and Beelzebub. It must be done against some shining light of the gospel upon them. And thus it was with Judas and with those who, after they were enlightened, and had tasted, and had felt something of the powers of the world to come, fell away from the faith of Him, and put Him to open shame and disgrace, Heb. vi. 5, 6. It must also be done after, and in opposition to, one's own profession of Him. For if, after they have escaped the pollution of the world, through its knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning : for it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment which is the word of faith delivered unto them. All this must be done openly, before witnesses, in the face, sight and view of the world, by word and act. This is the sin that is unpardonable ; and he that hath thus done can never—it is impossible he ever should—be renewed again to repentance, and that for a double reason ; first, such an one doth say, he *will* not ; and, second, of him God says, he *shall* not have the benefit of salvation by Him.

*Objection.* But if this be the sin unpardonable, why is it called the sin against the Holy Ghost, and not rather the sin against the Son of God?

*Answer.* It is called "the sin against the Holy Ghost," because such count the works He did, which were done by the Spirit of God, the works of the spirit of the devil. Also because all such as so reject Christ Jesus the Lord, they do it in despite of that testimony which the Holy Ghost has given of Him in the Holy Scriptures: for the Scriptures are the breathings of the Holy Ghost, as in all other things, so in that testimony they bear of the person, of the works, sufferings, resurrection and ascension of Jesus Christ.

Sinner, this is the sin against the Holy Ghost. What sayest thou? Hast thou committed it? Nay, I know thou hast not, if thou *wouldst* be saved by Christ? Yea, it is impossible that thou shouldst have done it, if indeed thou wouldst be saved in Him. No man can be saved by Him Whom he judgeth to be an imposter, a magician, a witch. No man can hope for redemption by that blood which he yet counteth an unholy thing. Nor will God ever suffer such an one to repent, who has, after light and profession of him, thus horribly and devil-like, contemned and trampled upon Him.

True, words and wars and blasphemies against this Son of Man are pardonable; but then they must be done "ignorantly and in unbelief." Also, all blasphemous thoughts are likewise such as may be passed by, if the soul afflicted with them, indeed is sorry for them, 1 Tim. i. 13-15; Mark iii. 28.

All but this sinner; all but this! If God had said, He will forgive one sin, it had been undeserved grace; but when He says He will pardon all but one, this is grace to the height. Nor is that one unpardonable otherwise, but because the Saviour that should save them is rejected and put away. Jacob's ladder—Christ is Jacob's ladder—that reacheth up to heaven; and he that refuseth to go by this ladder thither, will scarce by other means get up so high. There is none other name under heaven among men, whereby we must be saved. There is none other sacrifice for sin than this; He also, and He only, is the Mediator that reconcileth men to God. And, sinner, if thou wouldst be saved by Him, His benefits are thine; yea, though thou art a great and Jerusalem transgressor.

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I heard one say on his death-bed, "Let me take my fill of mourning, for I shall not mourn in heaven."  
*Goodwin.*

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## PERSONAL LETTERS TO THE EDITOR.

## UNITY AMID DIVERSITY.

Dear Mr. Baxter, beloved in the Lord,—



FTER refreshing oneself on your Essay on "Hart's Hymn 67," and the other savoury dishes following, with more than ordinary relish, I dipped rather deeply into "As creation so in grace" (*G.A.*, Sept., page 276), before I was aware that I was reading my own production, so that I really got a further benefit, and rejoiced with thankfulness to God for His "gifts differing." Then on turning over the leaf my eye caught your foot-note, the reading of which did my heart real good: because I espied in those few words a thorough recognition of christian liberty in happy contrast to Jewish legalism and barbarous "uniformity;" so deadly opposed to the Spirit of Christ declared by word and grace, and manifested in His life and the life of His saints. Here we find all long-suffering, "endeavouring to keep the unity of the Spirit in the uniting bond of peace;" leaving room for, and giving place to, the full and free acts of the holy, blessed and glorious Spirit, to work by whom He will for the unfolding of His abundant glories in creation, government and providence, as well as the riches of His grace. For this express purpose we are instructed in "the Word of truth," that "there are diversities of gifts, but the same Spirit," &c., &c. (1 Cor. xii. 4, &c.); "According to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 1—16). Thus, and only thus, can "the man of God be perfect, thoroughly furnished unto all good works."

And I am further made happy in the hope that every one of the many readers of the *G.A.* may each one for themselves realize in the spirit of your foot-note this matured christian characteristic, in loving subjection to "the word of His grace," as well as "the word of His power;" which was ever manifested by the saints of the Old Testament, as well as the New. Because "diversity of gifts" is God's infallible order: as each one of the inspired writers of the holy Scriptures testify: or "uniformity" would have been carried out to perfection by the different writers comparing notes and making fair copies one of the other. But a multitude of witnessses was only a very minor part of God's purpose in giving us His written Word. No, but as our natural senses are charmed by the endless variety God has created and made in the earth beneath as well as in the heavens above; so our spiritual senses delight in God, as exercised in the infinite variety of spiritual gifts, illustrating the abundant riches of His grace, which He has caused to

abound toward us in all wisdom and spiritual intelligence, unfolding to our astonished view "the manifold wisdom of God," the manifold phases of the gospel of His grace and glory—the many sides of the truth of God, all centred in His Christ. This is clear on every page of Scripture, that each inspired writer has his own "line of things" (2 Cor. x.); "not therein to glory, but in the Lord."

If we look at the Gospel as presented to us from St. Matthew's point of view, we see the Lord Jesus, the Christ of God, the true Messiah, proved by many quotations from Old Testament Scriptures, that He is in very deed the Son of Abraham, and at once the Son of David and David's Lord; as of the former all the promises centre in Him, so of the latter He was both the Heir and Root of all royalty, according to God. Here Christ is presented not only as "King of the Jews," but His genealogy is traced from David and on to Abraham, the heads of Royalty and of promise in the Israel of God. And furthermore in the genealogy here given we have forty-two generations, according to God's order, divided into three fourteens. 1st, from Abraham to David; 2nd, from David till the captivity into Babylon; 3rd, from the captivity till Christ. Again, we have here, peculiar to this gospel, the expression, "Kingdom of heaven." All these specific terms will be well understood by Jewish converts of "the latter days"—"the remnant according to the election of grace"—probably with deeper feelings—certainly far more extensive—than the epistle to the Hebrews produced on our beloved friend and brother in Christ, the late Mr. Abrahams (who was so thoroughly broken by reading that epistle that he watered it with his tears till it was nearly as black as his coat, every other part of his bible was clean enough.)—So he expressed himself to me.

The 2nd gospel by St. Mark, presents our beloved Lord as a Servant: therefore we have no genealogy, no history of birth; but as the true and faithful Servant of God He is introduced at once, and manifests Himself the Perfect Workman of a perfect work, which admits of no delay, (so we get the word, "eutheos"—*immediately*—forty times, but variously translated). The Jordan was the start of His active ministry among men; so we have in this gospel the most probable chronological order of the events concerning the Lord Jesus Christ as the Servant of the Father's grace, &c.

St. Luke. This 3rd gospel is the happy presentation of the Christ of God as Son of man. Therefore we have His genealogy traced up to Adam—nevertheless, "That Holy Thing" we have ever before us in this gospel. The perfect Man, particularly rich in every human affection—exquisitely human. Oh! it is indeed, in truth, and in love a truly divine, therefore absolutely Perfect picture of Christ Jesus our Lord as man, in living and loving intercourse

amongst men : at once the perfection, the beautiful, and the glory man, according to God. Therefore we have here the inclusive expression, "The Kingdom of God," which embraces the whole government of God in reference to man as a whole.

4th, St. John. This Gospel presents Christ Jesus our Lord as Son of God, Creator, Quickener of the dead—having life in Himself—consequently this Gospel starts with His rejection, both by the world, and the Jews as a whole (chap. i. 10-13 verses). Nevertheless, the veritable Word of Eternal Being! For He was "*In* (not *from*) the beginning." Therefore what we get here is the precious record of His Divine glories; consequently, no human genealogy: it would be out of place. Thus we get in each one of the four Gospels a distinct and definite view of the same holy, blessed, and glorious Christ; and the wonderful grace of God to usward in endless variety for our immediate edification—the edification of each other in love—the glory of God. And the same Spirit is manifest not only in each Gospel, but all the books and every epistle throughout the Holy Scriptures.

Yours faithfully and affectionately in Him,

HENRY LAWFORD.

Hereford, Sept. 21st, 1885.

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#### ONENESS OF SPIRIT.

Heaton Mersey, near Manchester,

Feb. 21st, 1885.

My dear Mr. Baxter,—Allow me to thank you warmly for sending the sermons received a few days ago; also for the *Gospel Advocate* for 1869, which reached safely. I am particularly glad to have the latter, as, in addition to its general profitableness, your remarks, arguments, and conclusions on several subjects contained therein, and notably in the article written by yourself in the February number, express fully my own decided convictions.

Although I cannot trust my own heart, God is my witness, yet He has oftentimes enabled me to trust Him entirely; to bring all my hard cases to Him, and in spiritual sincerity beg of Him to decide for me, and to graciously but effectually bring my every thought and affection into sweet subjection to His holy mind and will. Yes, blessed be His holy name, there are times—(may they be more frequent, not only in my experience, but in that of every true-born child of God, wherever located or by whatever name he may be known among men)—when for a short but privileged season it can be said I

".. know no will but His.

At such times, as dear Hart says—

".. everything that's dear to Him  
To me is also dear."

The Divine declaration runs: "ALL thy children SHALL be taught of the LORD" (Isa. liv. 10), and though the Spirit-directed contemplation of that truth was, I trust, first blessed to me nearly eighteen years ago, it becomes increasingly precious. Sure am I that each and all of the eternally-loved, chosen and redeemed family of God shall certainly be effectually taught of God, and made wise unto salvation. Each, notwithstanding the disadvantages beneath which he may be placed, by surrounding circumstances, shall be brought to that measure of knowledge of the "mystery of God, and of the Father and of Christ" (Col. ii. 2) which the Divine Teacher has purposed in Himself; and I am confident neither men nor devils can hinder the work, nor keep back any saving truth which their Infinitely-wise and Almighty Instructor knows to be profitable to them. How immeasurably more patient is God with His wilful, wayward, and spiritually-senseless pupils than they are with one another. How He brings them to the same lesson again, and again and again; and as Gadsby truly says—

"Nor shall our peevish, fretful heart  
Make Him from His purpose start,"

though we are such poor forgetful things; alive to the concerns of time, but dull to learn spiritual truths. Much as I value the correct apprehension of doctrines, and earnestly as I would on all accounts contend for them, it is not to them I here refer. They may be, and often are, clearly grasped in the head by the children of gracious persons, who are not—and it may be never will be—taught of God: but I speak of those heart-lessons, that deep personal knowledge of innate depravity, total helplessness, and utter incorrigibility; and when the instructed one has experimentally found there is "no soundness" in his flesh, down goes confidence in the flesh, and a whole Christ is ready to be received.

But in some cases—it was so in my own—how gradually is the Lord Jesus unfolded or revealed. If I might so express it, scripturally, it was Jesus who was first seen by me. I did not, and could not realise, but in the smallest measure, His divinity; but by and bye—and yet there were long and tedious intervals, during which the same old lesson had to be burnt in, "that in my flesh dwelt no good thing"—there were glimpses of the Substitute, the Redeemer, Sin-bearer, and Sacrifice, and the wondering soul at length saw with greater clearness that "the child born" is also "the Son given," and that the long-promised Seed is very and eternal God—one with the Father, "over all, God blessed for ever. Amen"—Co-equal and co-eternal with the Father and

the Holy Spirit, and at the same time—mystery of mysteries!—"bone of our bone" and "flesh of our flesh,"—Emmanuel, God with us; our glorious Christ; in every respect so exactly suited to meet every requirement of His poor, sinful, weak, and, in themselves, worthless brethren. Oh, how every renewed revelation of Him in His covenant characters does endear Him to the heart of those in whom He is being "formed the hope of glory." I say, "being formed," because the process to me was a very gradual one. Long did I pray He might be; and there are seasons now when, in measure, I am blessed to realise Him as such; and I pray He may be more and more manifested so to my soul's exceeding joy, that I may "grow in grace, and in the knowledge of my Lord and Saviour, Jesus Christ." Amen. Nor do I desire these things for myself alone; nor that I may have whereof to boast before men, or pose as something wonderful. No, no. But I would to God that all upon whom His name is called had a more abundant portion than I have. And yet you will understand me when I say there is one ground of boasting permitted in God's most holy Word, as it is written, "Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth lovingkindness, judgment, and righteousness in the earth; for in these I delight, saith the Lord" (Jer. ix. 24).

Wishing you and yours every blessing—grace, peace and mercy—multiplied, believe me to be affectionately,

Yours in Him,

G. H. B.

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A VIBRATING CHOED.

London, N., June 2nd, 1885.

Dear Mr. Baxter, beloved in the Lord for your very work's sake—

How true are those words of the poet, where he says,—

"God moves in a mysterious way,  
His wonders to perform."

And I could not but feel such was the case when reading that letter in this month's number of the *G.A.* under the heading of "Tribulation and Consolation." And while reading it, I could not but feel my heart touched with a sympathetic cord going out towards that tried servant of the Lord (Mr. W.) and also his dear partner in their present heavy affliction; and I thought, surely they have proved in their experience, "That it is through much tribulation we must enter the kingdom." But what a great mercy if while passing through these deep waters they realize the truth of the promise of their covenant God: "When thou passest through the waters I will be with thee, and through the floods they shall not overflow thee," &c. And I feel sure Mr. W. has realized something of its truth, for I



could not help feeling struck with the remark his friend makes in his letter, "That under it all he seems sweetly and passively lying in the Lord's hands." Oh what blessed resignation under such trying circumstances to flesh and blood to be able to say, "Not my will, but Thine be done." This is no easy task. But if the trial is sweetly sanctified to the soul by the holy and blessed Spirit, then it is we can realize that this is one of the "all things that work together for good to them that love God and are the called according to His purpose."

Sweet resignation! I believe there are many of the dear people of God that would not have been without the severest trials they have had to pass through; because while under such, it has been their sweetest times of experience. Christ has been endeared to their affections, and has then proved to them to be "the Chiefest among ten thousand, and the altogether lovely." It is often in the night season He appears, and turns their night to day, and they then can say with the psalmist, "I was brought low and He helped me." Alas, we are too apt to chalk out our own pathway, or try to, and say, "Lord, come in this way;" but blessed be His holy name, He rubs it all out, disappoints our plans, and comes in His Own appointed way (and as you expressed in one of your articles a short time since, I believe), "He never comes too late, but just at the right time." And who has a more perfect right so to do than Himself? since that "it is His Own arm that hath brought salvation." It is ours to lie passive in His hands, and know no will but His. This is blessed teaching, although we cannot always realize it to our soul's satisfaction. But it is the blessed Spirit that must work in us, to will and to do of His good pleasure."

But, dear Sir, I feel I must not trespass longer. What I meant by the Lord "working in a mysterious way" was how marvellous He works in the hearts of different people to accomplish His divine purposes, even as shown in this present case: to think that He should first put it into the heart of one to write you respecting the tried pathway of His servant (Mr. W.), and then in yours to publish the same in the *G.A.*, thereby enabling many of the Lord's family to see a little how one of the flock hath been led; and may the Lord in mercy also open their hearts to minister unto his present necessities.

"Whenever the Lord's people need,  
His goodness will find out a way."

We know that the Lord hath the hearts of all in His hand, and He alone can so dispose them. Trusting, dear Sir, you may realize much of the Spirit's power attending your varied labours of love,

Is the earnest desire of yours in the best of bonds,   W. H. E.

## THE CAUSE AT STROOD.

[We have been very pleased to receive the following, and trust the Lord's blessing may attend the efforts to maintain the cause.]

Strood, October 1st, 1885.

My dear Sir,—Please receive enclosed bill of our anniversary. You will be glad to know the Lord has enabled us to keep the doors of little Zoar open. Many have been our fears, and scarcely have recovered from the shaking we were called to endure some years since. But having obtained help of God, we continue in the old path, and more firmly rooted and grounded in “the truth as it is in Jesus.” We are few, but the God of our salvation will not suffer us to be moved from the hope of our calling of God in Christ Jesus. The Lord graciously sends us those of His servants who are not ashamed to proclaim full and free salvation to those who feel weary and heavy-laden, and the work of the Holy Spirit in quickening His own who are dead in sin into eternal life. The soul thus dealt with cannot feed on husks, but must have pure food.

We are prayerfully looking forward to the 7th inst., when I hope the Lord will send Mr. Bradbury among us, richly laden, that there may be a portion for each of His longing ones. The Lord is very gracious to me, applying some precious promises to my fearful heart. Notably, “Fear thou not,” &c., “I will never leave thee nor forsake thee.”

May He give us all the grace we need to walk worthy of the high vocation whereunto we are called. And when His will is accomplished in us give us an abundant entrance into the mansion prepared for all the redeemed.

May the God of all grace abundantly bless your labours in His cause for the glory of His great name, is the prayer of yours in the hope of eternal life.

CHAS. BOOSEY.

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 EVENTIDE.

'Tis eventide, and night draws near  
When darkness covers all around;  
O Lord, do Thou our spirits cheer,  
And let Thy grace in us abound.

There is no darkness where Thou art;  
The night is clear as brightest day;  
O pour Thy peace upon our heart,  
And drive our doubts and fears  
away.

London.


We would with gratitude express  
Our thanks for all Thy tender care;  
O let us on Thy bosom rest,  
And breathe out all our sorrows  
there.

Preserve, O Lord, till day appear  
And let no evil us befall;  
Keep Thou our heart safe in Thy fear,  
And be Thou glorified in all.

UNO.

## DEFENCE, DELIVERANCE, PRESERVATION.

*"As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it, and passing over He will preserve it."*—Isa. xxxi. 5.

 HIS verse contains the essence of three precious promises on behalf of Jerusalem, typical of the spiritual Zion, the church of the firstborn whose names are written in heaven. The previous verse specially mentions Mount Zion and the hill thereof. The promises are fortified and assured by a thrice-repeated small but strong word—"will." It is not the will of man, which is subject to all kinds of evil, weakness and infirmity, but it is the WILL of God, Who is the Omnipotent Sovereign over all, the "Lord of Hosts" Who reigneth.

*Defence.*—Literal Jerusalem was frequently attacked by cruel and ambitious enemies. Spiritual Jerusalem in her militant state is also encompassed by actively warlike foes. Spiritual Jerusalem is not any combination of religionists, such as the Church of England or the Wesleyan body. It is the church of the living God "which He hath purchased with His Own blood." Each member of this "city of the living God, the heavenly Jerusalem," is manifested in time, according to the Divine operations of the Holy Ghost, and according to "thetset time" to favour them. No sooner are they born again of God, than enemies abound against them, but the Lord Who is above sees all that is being enacted below, and "as birds flying," He comes swiftly down with His eye upon the prey, and stands up mightily in the defence of His purchased possession. The child of God may then exclaim, "The Lord is my defence. He also is become my salvation." The fear of impending disaster is swept away by the presence of the Captain of salvation. What can harm, when Jesus stands by to shield from every malicious stroke of the enemy?

*Deliverance.*—The promise is not only for defence, but for deliverance. Here is a gracious ground of hope for every oppressed child of God. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Man's time is not generally the Lord's time. Man becomes impatient as he fancies the enemy is gathering strength and advancing steadily upon him. His heart faints because the Lord doth tarry. What cries and groans are wrung out of his soul as the dark clouds of evil become still darker! This is truly a trial of patience, but "yet a little while, and He that shall come will come, and will not tarry." It will not always be night. The bright morning is in prospect. The evening and the morning are the day. Deliverance must come. The Lord is

already defending, though the distressed souls cannot see Him, 2 Kings vi. 15—17. And defending, He must certainly deliver, for He cannot fall back before His foes. How can the Omnipotent God suffer defeat? How can He ever fail to conquer? "for He must reign till He hath put all enemies under His feet." Let the pious professor cast reflections upon the power of God to defend and deliver, but let the people of God rejoice in their King.

*Preservation.*—As if the first two promises were not sufficient to comfort and inspire with hope the trembling child of God, there is added another to complete the assurance: "And passing over, He will preserve it." How precious is this dear promise! There is no condition laid on the creature; no responsibility on an arm of flesh. The responsibility is with the "Lord of Hosts" Whose "promise is Yea and Amen" and binding upon Him. The "passing over" secures each child of God from any danger to his head. The Lord is above His people. His everlasting arms are beneath them. He is a wall of salvation around them. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." It is not, therefore, either a partial preservation or a precarious one. It is complete in purpose, plan and performance, and it is settled and sealed for ever. Thus shall every elect vessel of mercy be defended, delivered and preserved unto everlasting life by the Lord of Hosts. The Triune God hath promised it, and there shall be a performance of those things which He hath sworn.

STEPHEN.

Hull.

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## OBITUARY NOTICES.

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[Although several of the following have been referred to on the cover of our September and October issues, in order to give them a more permanent record we insert them in the body of our magazine at the earliest opportunity.]

MRS. RICHARD MANNINGTON, Silverdale, Salehurst, Hawkhurst, August 19th, 1885. Dear Mr. Baxter,—You will, I am sure, excuse the liberty I am taking in writing to you, it is to ask you if you would notice in next month's *Advocate*, the death of Mrs. Richard Mannington, widow of the late Mr. Richard Mannington, formerly of Maresfield, Sussex, in her ninety-second year? Personally, I believe, she was unknown to you, but she was a constant reader of the *Gospel Advocate*, and well known to many of its readers, especially so to the late Mr. David Weller, whose death you noticed in this month's issue. Mrs. Mannington, her late husband, and Mr. Weller were special friends, being of one heart and mind, concerning the things of God; and I believe Mrs. M. corresponded with Mr. Weller occasionally until within a few months of his death. The last letter Mrs. M. had from Mr. Weller was written by his daughter, he being unable to write. Mrs. M. was one of the few remaining hearers of the

late Mr. Huntington. I have often heard her speak of her visiting at Cricklewood with some of the Lewes friends; also of giving her first seven-shilling piece towards the building of Jireh Chapel. She was, I believe, brought to a knowledge of her interest in Christ under the ministry of the late Mr. Jenkins in early life. She was a member of the Church at Jireh under the late Mr. John Vinall, senior, for many years. She became a widow in 1841, and from that time until she quietly fell asleep in Jesus, she was led to watch the Lord's hand both in providence and in grace, and found in Him a never-failing Friend. She always took very great interest in Mr. Brider's Mission, and, I believe, always wrote to him with her annual parcel of books, and small donation. I should like to add that Mrs. Mannington only kept her bed for four days, and during that time she was quite conscious and very peaceful. She seemed to dwell very much on the thought of there being a mansion prepared for her, and at another time said she had peace—perfect peace—but would like the Lord to shine upon her. With kind regards, believe me, Yours very sincerely, JAMES CAFFIN.

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MRS. WILLIAM OSBORN, of East Dean, near Eastbourne.—On Wednesday, August 19th, in a somewhat sudden and unexpected manner she was summoned away from her mortal tabernacle, to join, as we have good reason to hope, her beloved partner in heaven, who preceded her but a few months. She reached the usual period of human life, and so long as we can remember her manifested her regard for the Word of the truth of the Gospel, though our personal intercourse with her (through the distance at which she resided) was not of that close nature to enable us to speak of her spiritual feelings and exercises, but from all that we have heard she appears to have been one of those who “feared the Lord and thought upon His name.”

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MR. LUKE CHERRY, of Bedford.—On August 26th, after a protracted illness, in which much muscular and nervous suffering were combined, he passed away and we believe to “the inheritance of the saints in light.” For many years he was the chief supporter of the cause at Zion Chapel, which he built for the purpose of having the discriminating truths of the Gospel proclaimed, and thus became well-known to scores of ministers who supplied there at different times. He had been a very successful man in business, but his close application to it, we believe, added seriously to his naturally nervous and excitable temperament, and the severe shock he experienced in the sudden death of his wife, to whom he was devotedly attached, appears to have given the finishing stroke to his infirmity and to have culminated in his death. He was honoured by his fellow-townsmen with the office of Mayor, but we do not consider that he was a specially favoured man in those spiritual enjoyments which the Lord vouchsafes to some, though he had a clear and intelligent appreciation of the Truth, and died resting alone upon the blood and righteousness of the Lord Jesus Christ as his only hope of life eternal. We understand that a Committee of Management is to be formed to try and secure the Chapel, so that the worship may be still carried on.

MR. ALBION A. CHARD.—Oct., 1885. Dear Sir,—Sometime after Mr. Chard came to Ansty in 1874, finding no spiritual food in the village or neighbourhood, he used to walk over four miles to Leicester on a Sunday, and go round to the several places where truth is preached; but at length settled down at that once highly favoured, though now much despised place, Salem Chapel, where he, together with his wife and sister, eagerly drank in the testimony they heard, receiving the truth “in the love of it;” and on the re-formation of the Church on the 1st January, 1880, joined us in church-fellowship, attending to that sacred ordinance in remembrance of the dying love of our blessed Lord, and in obedience to His dying injunction, “Do this in remembrance of Me.” And ever since they have been regular—yea, most regular—attendants at the services, and he became a most loving and affectionate helper to the cause, and to the one he was ever ready to own as his pastor, having heard the word with power from his lips. I can never forget his unobtrusive kindness to me when taken so ill in August, 1884, volunteering to read the hymns and lessons for me, and from that time beginning to help me on a week-evening, when I have been obliged to be from home, seeking the bread that perisheth. Some of those times will be remembered by some of the friends: particularly when he spoke from “The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him.” Dear soul, when I visited him in his illness, he spoke of it, and how prophetic it seemed to have been. The last time he was able to attend to chapel several of the friends saw how ill he was, but he had a cheery word for them, and used to feel and say, “As our old parson says, ‘I would rather wear out than rust out.’” Certainly he was of all the dear christian friends I have known, and whose fellowship I have enjoyed, the most single-eyed and straightforward. And as far as his loss is concerned, no one, after his dear widow, sister and children, can feel it so keenly as myself. But I do most humbly bless my gracious God He has not left me to repine, feeling “He must do right.” And He has seemed to say to me, “How can you grieve? Could you have had a brighter or more disinterested testimony to the reality of the truths you have declared, or of their power to uphold and sustain in a dying hour?” And, I bless His dear name, I cannot repine. No! “I shall go to him, but he shall not return to me.” He died on August 28th.

Leicester.

R. A. BARBER.

[We append the following notice of the good man in *The Schoolmaster*, as a testimony of the moral estimation in which he was held.]

“On Monday afternoon the remains of Albion A. Chard were laid in their last resting-place in Ansty Churchyard. Friends and villagers nearly filled the church, and the many mournful looks, to say nothing of tearful eyes of men and women, told a tale more eloquent than words as to the value of the man now gone over to the ‘great majority.’

“In addition to the relatives of the deceased were J. Ellis and A. H. Burgess, Esqrs., Chairman and Clerk of the Ansty and Leicester School Board; Mr. T. Boughton, President of the Leicestershire Scholastic Association; Mr. L. Staines, Vice-President and Member of the Executive of the National Union of Elementary Teachers; Mr. Eyre, Treasurer; Mrs. Hodges, Misses Ward,

Flude, A. Baker, Morris, Banks and Elliott; and Messrs. Cooper, Locke, King, Neighbour, Mason, Farmer, Dixon, &c., Members of the L.S.A.

"Mr. Chard was born December, 1842, at Wells. After completing his apprenticeship, he went through a course of training at the Saltley Training College, and commenced his career as an assistant master at the Mark-street Branch of King Edward VI. Grammar School, Birmingham. After a stay of two years in this capacity he obtained the head mastership of the National School, Long Marston, Yorks, and at the end of three-and-a-half years removed to Tansley, near Matlock, where for six years he laboured most assiduously and successfully for the benefit of all those among whom he dwelt. Leaving here in 1874, he was appointed to the mastership of the Board School, Ansty, near Leicester, which under his able management has risen to a very high state of efficiency; high, because the noblest and best interests of true education were ever sought in preference to the worthless system of mere 'cram.' During the many years in which Mr. Chard resided at Ansty, he always took a leading interest in all things conducive to the welfare of his fellow-teachers, and successively filled, not only the chief offices of the Leicestershire Scholastic Association, but also the more arduous post of Chairman of the Benevolent Purposes Committee, working for the good of the teachers of the kingdom in general, and whose operations frequently necessitated his driving into Leicester, two, three, and four nights per week, which were always ungrudgingly given for the benefit of those for whose good they were intended. . . .

"In the village of Ansty itself, the work of Mr. Chard, outside his school, will long be remembered, and, as has been truly said by those best able to judge, he will be a 'missed man,' and one whose place will not easily be filled. As secretary of the Horticultural Society, as prime mover in the formation of the Ansty Land Society, which has proved so great a boon to the people, as originator of the co-operative movement in the village, and as a warm supporter of all works for the general good, he has rendered a service to his fellow-men for which they are deeply grateful.

"As a husband and parent, he ever infused joy and perfect harmony into his home; as a master, he was kind and sympathetic to all those committed to his care; as a citizen, he was highly esteemed for his sterling worth; and as a friend, firm and trustworthy in all his dealings; while in his own inner life he was an earnest and consistent Christian."

MR. MICHAEL CLARK, OF SUNDERLAND.—4, Thomas-street, Sunderland, Oct. 13th, 1885. Dear Sir,—I feel it my duty to inform you of the death of my father (Michael Clark), who departed this life Oct. 3rd. He was taken suddenly ill whilst sitting reading at 9 p.m. on Oct. 1st. He gradually got worse, and died at 10 a.m. on the following Saturday. With the exception of a few almost inaudible words of gratitude to his dear wife, and "All's right! All's right!" he passed away without a murmur or a struggle. Thus he reached the end of his weary pilgrimage at the age (within a few days) of 74. And sweet is the weary pilgrim's rest when all his toils are over.

Yours very truly, MICHAEL CLARK, JUNR.

[The above good and humble-minded Christian man was closely associated

with the late Mr. Hay, at Jireh Chapel, Waterloo-place, Sunderland, where the worship was long conducted by the latter (after the death of the honoured Samuel Turner) in conjunction with many of the Lord's servants, who visited and supplied occasionally. Mr. Clark was also present at the grave of Mrs. Hay, when we interred her in the general cemetery, and from a little conversation we then had, as well as from the good report we had heard of him, together with his letters to us, we cannot doubt that he fell asleep in Jesus.


THE EDITOR].

## Letters by the Household of Faith.

LETTER BY RUTH BRYAN.

Bethel Cottage, Beulah's Land.

Dearly beloved,—

AMSON said, "If ye had not plowed with my heifer ye had not found out my riddle," and perhaps you may say so too; but however, it is found out, and we do affectionately thank you for your extreme and undeserved kindness, which we do most sensibly feel. But, my loved friend, we were very sorry that you would not condescend to accept the insignificant attentions of Sabbath evening without returning an hundredfold. It was to us humiliating, but this may be good, and if the painful feeling arose from the pride of our flesh I would say, let it be pierced through and through. Believe me, dearest, we estimate the favour done, and bless the Lord, and thank you for it, and pray Him to take a sweet revenge on your independence by taking you into what dear Rutherford calls His wine cellar, and there repaying your kind gift with a full measure of that wine which is for "those who are ready to perish," and which goes down so sweetly that it causes the lips of those who are asleep to speak. May you drink, and forget your poverty and remember your misery no more. May you drink of the spiced wine of Jesus' love till you come to spiritual ravishment of delight, and overwhelmed and overpowered forget earth, creatures and yourself, being blissfully absorbed in the fulness of Him. Oh, beloved, there is in Jesus, for us, such an infinitude of love, beauty, glory, majesty, and bliss as we little conceive of. May the Lord give more faith, that we may have fuller entrance into the amazing glories of the God-Man, our Immanuel, descending deep into His humiliation, and ascending high into his exaltation, and as thus engaged we shall get somewhat freed from the shackles of mortality and trifles of time; for before the bright effulgence of our Sun of Righteousness the specks of created good do vanish away, and in the burning of



the beams of His love the mere delights of flesh and sense are melted into nothing, and all that is not of Him, or for Him, we do at such times disdainfully reject. Oh, may we dwell in these fires of love, and kindle into oneness with the flame, and burn out our inch of mortality to the honour of our sweetest Lord Jesus. 'Tis a warm region; I feel it so. My poor soul glows with ardour while I write, and would sparkle up, and sparkle out into the blissful origin of its joys and loves, but His time is not yet. Oh, can he, will He use me for His glory? This only can content me—this only make me tarry patiently. It is not ease, or honour, or exemption from the cross. We seek but the glory of our most precious Jesus in and by it all. This is the climax of our ambition, and the consummation of our happiness to be used for His honour, as instruments of His praise. Oh, may He accomplish it, and never let anything experimentally separate between Him and me, or Him and thee, but may we and our little loved band, and our whole dear spiritual Sion be raised into our privileged state, and into the privileges of our state also, and to this end may we constantly admonish and encourage each other to leave flesh and sense behind; not to pamper and foster our greatest enemy, but hourly to go out against it in the name and strength of Jesus, before Whom it must fall (Esther ix. 19-22). Brighter days have dawned upon us, but there will still be much exercise for faith and patience. Pray, pray that the light may shine brighter unto the perfect day, that faith may be strengthened to go through the trial to the triumph, and patience have its perfect work. Pray for our little David. I have thought much that Solomon's prayer (1 Kings iii. 6, 7) will do for him. May he be led to it, make such choice, and have such an answer in spiritual richness and greatness. I must leave you. My heart loves you in Jesus, and is happier in Him and His love than words can tell. Oh, could I express something suitable to His sweetness, love, and beauty, but I cannot. All creation cannot utter it, so He must tell you Himself. Adieu, my loved one. Ever yours in the love and charms of our dearest and wonderful Jesus, the little sister,

*The late Mrs. J. Fothergill.*

RUTH.

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LETTER BY THE LATE W. DANN.

3, Abinger Place, Lewes.

May 11th, 1870.

Dear Friend,—



BEG pardon for this long delay in answering your kind and savoury letter; but my path is and has been for some time peculiarly trying, and under it have felt but little heart for correspondence; because, alas! the Comforter, that shall

relieve my soul, is generally far from me. I used to think my mountain so strong I should never be moved: but my God hides His face, and I am troubled. Your letter comfortably reminds me of going once to hear the word myself, thinking I was quite deluded, fearing I had committed the unpardonable sin, because in a moment of angry peevishness, I spoke that with my lips which stung my conscience with guilt. Ah, I had thought to live without sin, as I thought all good Christians did; therefore I concluded I was no christian at all. I wept and prayed as I was going to hear, and an awfully solemn trial of my state and condition did I pass through under the word. I trembled from head to foot through a good part of the sermon. The text was Romans viii. 30. I could follow the Lord's servant every step he pointed out; and when he spoke and showed how, at last, the poor, miserable, burdened sinner, sick of sin, of self and the world, condemned by his own conscience and by the holy law, harassed by the devil and in self-despair, by the power of the Holy Ghost was enabled by faith to lay hold on redemption by the Lord Jesus Christ, that then he found spiritual and inward light, peace, love, joy, meekness, and a sweet delight in a covenant God, with sweetest gratitude and thankfulness, O, I found all these things coming into my heart again. All my temptations, fears and troubles vanished away, and I returned in the power of the Spirit, and rejoiced with joy unspeakable and full of glory, believing I was justified from the law of Moses, by these precious love-visits.

Dear friend, we find redemption from the world, in an experimental sense, while the power and savour thereof remain upon our spirit, for this is the living water springing up into everlasting life. The new man is put on; that is, love to God, without which the most glorious profession is nothing (see 1 Corinthians xiii.), and "we love Him because He first loved us." This love is the root and fountain of all our new obedience, and, as a grace, never faileth; for God watereth it every moment and keeps it night and day, and in Himself is an inexhaustible fulness. Yea, God is love; and He is our God in covenant—all our salvation, and all our desire. This love burns and consumes our dross; the coals thereof are coals of fire, which have a most vehement flame. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned," Song viii. 7. Oh that we may, dear friend, be rooted and grounded in love, and be established in the faith. May we be led to meditate continually on its wonders, its counsels and contrivances for us from all eternity; its looking forth in the morning of the world, when our first parents fell by eating the

forbidden fruit, the lovely appearances under the Mosaic dispensation which it displayed, the gloriously clear and bright discoveries thereof in the Blessed Immanuel—God with us. O that the God of love, the Son of His love, the Spirit of love, and the word and ordinances of His love, may be so known, received and enjoyed by us and Zion—God's habitation—that we may be filled with all the fulness of God. Tried in this world we must be, by sin, Satan, professors of all sorts, by God's providences, by His word, by His children, by unbelief, by coldness, deadness, barrenness, blindness, ignorance, formality, hypocrisy, pride, envy, lust, sloth, the hidings of the face of our best Beloved, afflictions, crosses, vexations, difficulties: but shall these separate us from His love? Nay; rather these shall make a way for the love, faithfulness, power, wisdom and grace of our God in the riches thereof to be displayed.

If my friend is inclined, and has time, an account of God's work upon his soul from the time that he can trace the commencement would be highly esteemed. Hoping you and yours are in good health. I subscribe myself, yours for the truth sake,

Mr. T. Weaver.

W. DANN.

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### PURE GOLD FROM PURITAN AND OTHER MINES.

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**A NEVER FAILING TREASURY!**—There is no sin or misery but God hath a mercy for it, and a remedy for every disease; and if He hath found out one for sin, the hardest thing to cure, He hath surely provided one for all other miseries, so He hath in Himself a shop, a treasury of all sorts of mercies. There are mercies written and unwritten—a treasury laid by in heaven, to be broken up at the latter day which we know not of; ask what riches of mercies we will, and open we our mouths as wide as we can, He will give us all.

*Goodwin.*

**NEARNESS TO HIM.**—And when we began to melt towards Him, bemoaning our offences from a sense of our sinning, then He fell a weeping too, as we, and His bowels were stirred up for us, saying, "What, is Ephraim My pleasant child come home to Me?" God speaks a wondering at His Own enlarged affections and gushing love. And well may our hearts, the subjects of these glorious yet true occurrences, be moved at the remembrance and rehearsal of them.

*Goodwin.*

**FAITH** is the very emptiness of the soul. It is a looking away from self to Christ. It is the feeling that we are nothing, that Christ is everything.

*Krause.*

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—OBJECTS: 1. House-to-house visitation to the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. *The Mission is Evangelical and Unsectarian*. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

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**GEORGE CHURCHILL**.—Photographer to Her Majesty the Queen and most of the Imperial and Royal Families of Europe. Carte de Visites and Vignette Portraits of Rev. A. J. BAXTER can be obtained. Address, 4, Cornfield Road, Eastbourne. N.B.—New Photographs Just Published of Mr. T. BRADBURY; Carte de Visite for 18 Stamps; Cabinet, 25 stamps; and Large Photos for framing. 7s. 6d. each.

## CHAPEL DIRECTORY FOR NOVEMBER, D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

### CHAPELS WITH PASTORS.

<b>BIRMINGHAM</b> —Parade Chapel	<b>MR. WAKEFIELD</b> , Pastor. Lord's Days and *Mondays & Wednesdays (E.)
<b>BRIGHTON</b> (Church Street)— Providence.....	<b>MR. LAWSON</b> , Pastor. Lord's Days and *Tuesday & Thursday Evenings.
"    West Street .....	<b>MR. HARBOUR</b> , Pastor. Lord's Days and Tuesdays (E.)
<b>BUXTED</b> —Jireh Chapel.....	<b>MR. C. PIERPOINT</b> , Pastor. 1st and 3rd Lord's Days
<b>CAMBERWELL</b> —Grove Chapel ..	<b>MR. T. BRADBURY</b> , Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
<b>CATFORD</b> —Rushey Green .....	<b>MR. W. WHEELER</b> , Pastor. Lord's Days and Wednesday Evenings
<b>HICESTER</b> —Providence.....	<b>MR. W. WOODS</b> , Pastor. Lord's Days and Wednesday and *Friday (E.)
<b>HIDDINGLY</b> —Little Dicker .....	<b>MR. W. L. COX</b> . Lord's Days and Wednesdays (E.)
<b>EASTBOURNE</b> —Cavendish Pl. (late North St.) Chapel ...	<b>MR. A. J. BAXTER</b> , Pastor. Lord's Days and Tuesday and *Thursday Evenings. 25th, Mr. HALLETT
<b>LYE ASH DOWN</b> .....	<b>MR. T. MARTIN</b> . Mr. ANSCOMBE every 4th Lord's Day.
<b>LACKNEY</b> —Devonshire Road Trinity Chapel.....	<b>MR. J. VAUGHAN</b> , Pastor, Lord's Days and Tuesday and Friday* Evenings
<b>LAISHAM</b> (Baptist) .....	<b>MR. J. NUNN</b> , Pastor. Lord's Days and *Mondays (E.)
<b>LETFORD</b> —Port Vale .....	<b>MR. BENSON</b> , Lord's Days and Fridays (E.)
<b>LICESTER</b> —Salem, Free- school Lane .....	<b>MR. R. A. BARBER</b> on Lord's Days and Wednesday Evenings
<b>LEWES</b> —Jireh .....	<b>MR. M. WELLAND</b> , Pastor. Lord's Days, and Tuesday and *Friday (E.)
<b>LEWISHAM</b> —College Park (Baptist) .....	<b>MR. W. HAZLETON</b> , Pastor. Lord's Days, and *Monday and Thursday Evenings.
<b>LONDON</b> —(Clerkenwell)— Woodbridge .....	<b>MR. G. DAVIS</b> , Pastor. Lord's Days and Tuesdays and *Fridays (E.)
"    Regent Street, City Road .....	<b>MR. W. SINDEN</b> , Pastor. Lord's Days, and *Tuesday and Thursday Evenings
"    (Staining Lane)— Graham Street.	<b>MR. J. HEATHER</b> , Pastor. Lord's Days and Wednesdays (E.)
"    Gillespie Road, Highbury Vale.	<b>MR. J. WHITTERIDGE</b> . Lord's Days.
<b>LARGATE</b> —Mount Ephraim Thanet rd. Baptist Chapel ..	<b>MR. J. WISE</b> . Lord's Days and Thursday Evenings
<b>LEWARK-UPON-TRENT</b> —Jireh ..	<b>MR. T. MULVEY</b> , Pastor. Lord's Days and Tuesdays (E.)
<b>LEWWOOD</b> , LOWER (Elm Grove)—Bethel .....	<b>MR. SILVESTER</b> Lord's Days and Tuesday and *Friday Evenings
<b>LEKHAM-RYE</b> —Nunhead Green Baptist Chapel .....	<b>MR. J. MEAD</b> , Pastor. Lord's days and Tuesday* and Thursday Evenings
<b>LEIGATE</b> (Mead Vale)—Jireh...	<b>MR. CALVIN MARTIN</b> , Pastor. Lord's Days and Wednesdays (E.)
<b>LEBBORNE</b> (Dorset) Providence	<b>MR. J. PERROTT</b> . Lord's Days.
<b>LEAFIELD</b> —Mr. Hayward's H	<b>MR. KNIGHT</b> , Pastor
<b>LEOTING GROVE</b> —Providence ..	<b>MR. G. CAUTCHER</b> , Pastor. Lord's Days and Thursday Evenings
<b>LEWISBURG</b> —Ebenezer .....	<b>MR. ROW</b> , Pastor, each Lord's Day (except the 3rd and 4th in the month, each 4th, Mr. CHRIS. SHARP) 15th, Mr. JONES
<b>LEADHURST</b> .....	<b>MR. WINSLOW</b> , Pastor. Lord's Days.
<b>LEWINGTON</b> —Magdalen .....	<b>MR. C. HUTCHINSON</b> , Pastor. Lord's Days.
<b>LEWIS</b> —Bethel .....	<b>MR. E. KNIGHT</b> , Pastor.
<b>LEWISWORTH</b> (Potton, Beds.).....	<b>MR. J. ADOCK</b> . Lord's Days

## CHAPELS WITH SUPPLIES.

*All Notices should be sent to the Printers, A. M. Robinson & Son, 38, Duke Street, Brighton, full 7 days (exclusive of Sunday) before the end of each month, and as early as possible. All Anniversary Notices must be paid for.*

BEDFORD—Zion .....	Supplies on Lord's Days
BEDWORTH—Ezra .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM
BRIGHTON—Egremont Lodge...	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	4th, Mr. GRAY; 11th, Mr. LAWSON; 18th, Mr. SHARP
CHIDDINGFOLD—Providence .....	1st, Mr. CORNWELL; 4th, Mr. JENNER; 11th, Mr. SILVERSTEY; 18th, Mr. HEAD; 25th, Mr. DAVIS; 22nd, Mr. STRINGER; 29th, Mr. BRADBURY; 29th, Mr. W. H. TAYLOR
CRANLEIGH .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
DORRING—Public Hall.....	5th, Mr. G. D. JONES
FAVERSHAM—Assembly Rooms .....	1st, Mr. DENSHAM; 8th, Mr. HOUSE; 15th, Mr. CHRIS. SHARP; 22nd, Mr. GORDELIER; 29th, Mr. PEPPER
GRANTHAM—Calvinist Chapel Castlegate.....	1st Lord's day, Mr. MIDDLETON; 2nd do., Mr. ROWDON; 3rd do., Mr. BRIDGLAND; 4th do., Mr. BROWN
HADLOW DOWN .....	Services on Lord's Days and Thursdays. 22nd and 24th, Mr. WALKER
HASTINGS—The Tabernacle Cambridge Road.....	22nd, Mr. G. D. JONES
HORNSBY RISE—Aged Pilgrims' Asylum .....	1st, Mr. JONES; 5th, Mr. WELLAND; 8th, Mr. SHARP; 15th, Mr. NUNN; 18th, Mr. NUNN; 19th, Mr. MOCKFORD; 22nd, Mr. BOTT; 25th, Mr. SMITH; 29th, Mr. JONES
HORSHAM—Jireh .....	1st, Mr. W. H. TAYLOR; 3rd, Mr. HAND; 8th, Mr. SINDEN; 10th, Mr. REYNOLDS; 15th, Mr. BOULTON; 18th, Mr. HOLLAND; 17th, Mr. HAN; 20th, Mr. VAUGHAN; 24th, Mr. ADAMS
ISFIELD .....	1st, 15th and 29th, Mr. ANSCOMBE
LITTLE LONDON .....	8th, Mr. C. PIERPOINT
LITTLEPORT .....	29th, Mr. C. PIERPOINT
LONDON—Bloomsbury Chapel (Commercial Row)....	Service on Lord's Days
MAIDSTONE .....	1st and 12th, Mr. MILLS; 5th and 8th, Mr. WHITTLE; 15th, 19th and 26th, Mr. PEPPER; 22nd, Mr. GREW; 29th, Mr. DAVIES
NEWICK .....	Every 4th Lord's Day, Mr. ROW
PETWORTH—Ebenezer .....	18th (E.) and 22nd, Mr. C. PIERPOINT
RAMSGATE—Albert Room, Albert St. West Cliff .....	1st, Mr. RUSSELL; 8th, Mr. ALLEN; 15th, Mr. PESKETT; 29th, Mr. ALLS
RICHMOND—Bethlehem .....	Lord's Days, Mr. ADAMS
RINGER, near Lewes .....	1st, Mr. PEPPER; 4th (E.), Mr. MILLS; 8th, Mr. GREW; 15th, Mr. MILLS; 22nd, Mr. PEPPER; 25th (E.), Mr. VAUGHAN; 29th, Mr. BEAZLEY
REHOBOTH Chapel .....	Service on Lord's Days
ROTHERFIELD .....	Every 3rd Lord's Day, Mr. ROWE
SALISBURY—Old Gaol Chapel..	Lord's Days (10.30 and 6.30), Mr. C. BRIDGER
STROOD—Zoar .....	Service on Lord's-days
WALWORTH—Surrey Tabernacle .....	Service on Lord's Days & Wednesdays (E.)
WISHPORD—Barn .....	3rd Lord's Day Afternoon (3), Mr. C. BRIDGER
WITLEY—Surrey Gardens .....	Lord's-day Mornings, Mr. WHITBOURN

Mr. BAXTER will preach (D.V.) at Trinity Chapel, Devonshire Road, Hackney, London, on Lord's Day, Nov. 15th, and Tuesday (E.), the 17th, at Salem, Leicester, on Wednesday (E.) 18th; and at Ezra, Beaworth, on Thursday (E.), 19th.

Mr. J. VAUGHAN will preach (D.V.) at Cavendish Place Chapel, Eastbourne, on Lord's Day, 15th, and Tuesday (E.), 17th.

On Thursday Evening, Nov. 5th, 1885, the Rev. J. BATTERSBY (Vicar of St. James's Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

**EIGHTH APPLICATION.**—To the Subscribers and Friends of the Protestant Blind Society. The favour of your Votes and Interest is earnestly requested on behalf of MARY DAVIS, aged 73 years. She earned her living in Domestic Service until incapacitated by *blindness* and *deafness*. She has now no means whatever, and is entirely dependent on charity, with assistance from the Parish. The case is a very urgent one, and is strongly recommended by—Rev. J. Pilkington, St. Mark's Vicarage, Dalston; W. Crosby, Esq., 342, Camden Road, N.; Charles R. Ford, Esq., 183, Salisbury Square, E.C.; Miss Ford, 69, Canonbury Park South, N., will receive Proxies.

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**DECEMBER, 1885.**

THE  
**GOSPEL ADVOCATE:**  
FOR PROMOTING SPIRITUAL UNITY.

EDITED BY A. J. BAXTER,  
PASTOR OF CAVENDISH PLACE CHAPEL, EASTBOURNE, SUSSEX.

"YE ARE ALL ONE IN CHRIST JESUS."—GAL. III. 28.

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**MAGAZINE SUBSCRIPTIONS for 1886.**—Received up to November 25th, with thanks—Mr. G. Meadows (per do., Mrs. Clark, Mrs. Cogger, Mrs. Cornford, Miss Foord, Mrs. Honeysett), Mrs. Maxwell, Mr. J. Kilmister (New Zealand), Mr. C. Smith, Mrs. Pedley.

**GOSPEL ADVOCATE MAGAZINE FUND FOR THE RELIEF OF NEEDY MINISTERS OF THE GOSPEL AND THEIR WIDOWS.**—Subscriptions received per Editor up to Nov. 26th, with thanks—J. W. 5s. Mr. J. Kilmister, 10s. A Friend (E. L.), 10s. T. E. B., £1 1s. Mr. Jos. Nunn, £1. Part of Collection at Cavendish Place Chapel, £12.

The next Monthly Meeting of the Committee will be held (D.V.) at Cavendish Place, Chapel, Eastbourne, on Monday evening, Dec. 7th, 1885, at 7 o'clock.

**NOTICES OF PUBLICATIONS.**—We have received six more tracts by the Author of *Nothing to Pay*, entitled, *Tares and Wheat*, *True Confession*, *A New Year's Gift*, *No Surrender*, *Old Fashioned Divinity*, *Help for the Helpless and Stumblingblocks*. These are all admirably adapted for distribution, being written with the author's usual ability and strict regard for doctrinal and experimental truth, and being nicely got up in small style with coloured wrappers, and at the cheap rate of ¼d. each, are both attractive and easily procurable. May be had of J. C. Pembrey, Oxford. *See Advt.*

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WE ARE REQUESTED to point attention to the Annual Meeting of the *Free Grace Society*. See advt. *Words for the Little Flock*, an address delivered by the Secretary, Mr. T. A. Taylor, will afford the reader some idea of the Society's operations. May be had of R. Banks, Racquet Court, Fleet Street, E.C., or of the author, 69, Norfolk Road, Dalston, N.E. Price ¼d.

*The Deep Things of God* is a poetic broadsheet by our aged brother Whittle. Those who have read his previous effusions will find this quite equal in sterling truth. *See advt.*

### AGED PILGRIMS' FRIEND SOCIETY.—HOME AT BRIGHTON.

**THE Seventh Annual Meeting** (D.V.) be held in the Banqueting Room, Royal Pavilion, on FRIDAY EVENING, Dec. 4th, at 7 o'clock. The chair will be taken by S. HANNINGTON, Esq., and the Meeting will be addressed by the Revs. W. T. McCormick, M.A., W. Fraser, M.A., R. Hamilton, W. Harbour, C. Masterson, and other gentlemen.

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**FREE AND SOVEREIGN GRACE MISSION.**—The Annual Meeting will be held in the Hall of the Terminus Hotel, Cannon Street, on **TUESDAY EVENING, Dec. 8.** The following are some of the speakers expected to address the Meeting:—The Revs. M. Sweetnam (Vicar of St. Mark's), and C. Cornwell (of Brixton Tabernacle), Major Martin Frobieher, Mr. W. E. Bourne (of Rochester), A. Elkins, Esq., Mr. G. Palmer, and Mr. T. Aplin Taylor (Superintendent of the Mission). Chair to be taken at Seven. Friends desirous of spreading a knowledge of the truth, can forward their mite to the Superintendent, 69, Norfolk Road, Dalston, London, N.E.

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
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## ESSAYS ON HART'S HYMNS.—LXXIV.

## HYMN 69.

*"But it is good for me to draw near to God."*—Psalm lxxiii. 28.

**T**HE use of similitudes for the simplifying and enforcing of Divine truth is not only warranted but exemplified in Scripture. There we find the Lord saying, "I have multiplied visions, and used similitudes by the ministry of the prophets." Hosea xii. 10. To be appropriate, the figure chosen as a resemblance should be familiar and easy of perception, and none could more closely comply with this condition than that Mr. Hart employs in the hymn before us, to set forth the utter helplessness, the entire dependence, and the fervent cleaving of the renewed soul, in respect of its knowledge of self and of the Lord Jesus.

The infant at the breast of the mother forms the comparison. Its form may be physically perfect; all its organs and senses sound; but no creature surpasses it in its personally defenceless and impotent estate. Its life-support, together with every other requisite, is in the parent's hands. Its cries may indicate pain or want of nourishment, and its smiles ease or pleasure; but it cannot define anything; it cannot give any verbal expression to its wants, desires or gratitude. Such is proud man at the beginning of his worldly pilgrimage! Such is the child of God in his spiritual infancy!

But there is yet another point in the similitude, namely—the mysterious link of loving confidence which binds the babe to its mother, as well as the link of parental patient love which binds the mother to the child. Who can explain this instinct?—for instinct it is, and not reason. We shall not attempt a solution of the problem, but shall endeavour to follow our worthy experimental leader in his poetical and spiritual use of the subject; noting by the way the points he alludes to. They are these:

The child, "secure of harms," lies at the breast of the mother,

"Safe folded in her anxious arms  
Receiving food and rest."

All the anxiety is thus the parent's. The babe has no concern.  
And thus

"While through many a painful path  
The travelling parent speeds,  
The fearless babe, with passive faith,  
Lies still, and yet proceeds."

It *proceeds* in its growth and development : yet its lot is *passive* ; the mother's active. Some "short start" may break its "quiet," but this only serves to bring the infant closer to the sheltering arms that embrace it. But notwithstanding all its clinging to its mother, its safety consists not in holding, but in being held ;

*The "parent's arms, and not its own,  
Are those that hold it fast."*

Ah ! human pride, creature dignity, intellectual power, may smile with bitter contempt, and rise up in arms against such a comparison, and assert the vigour and knowledge of Free-will ; but the boast is vain. Without the new birth—the being born of the Spirit—none can "see" or "enter into the kingdom of God" (John iii. 3, 5). And with that new birth comes first a spiritual infancy. This is distinctly recognised by Peter in the case of those to whom he was writing, and whom he tells "as new-born babes" to "desire the sincere milk of the word" that they might "grow thereby" (1 Peter ii. 2). And it is "out of the mouths of *these* babes and sucklings" the Lord has "ordained strength," that He may "still the enemy and the avenger" (Psa. viii. 2). Mr. Hart, therefore, seizing on the expressive figure of infantile weakness and dependence on the parent's care, proceeds to say,

"So souls that would to Jesus cleave,  
And hear His secret call,  
Must every fair pretension leave,  
And let the Lord be all."

But who can number the *fair pretensions* which insinuate themselves into the confidence?—and only to betray ! The world is full of them. So are the heart and mind. And Satan, ever busy at devising fresh schemes of deception, presents them in all those forms and in that variety which only he can. But all must be left for Christ. Prayers, repentance, faith, good works, or pious resolutions, may all constitute the mantle of *fair pretension*. With all Formalists they invariably do. And like the garment of Bartimeus, they must be cast away by those coming to Christ. For what are they all, if relied upon, but errors ? And "who can understand his errors ?" None save they to whom they are constantly being exhibited by the Spirit of truth. And only they to whom their *fair pretensions* are unmasked, and who behold them as the

traitors to their soul's comfort and peace, will be rendered willing to *leave* them. But to *leave* them for what purpose? That they may

.... "to Jesus cleave,  
And hear His secret call."

The tenacious clinging of the babe to the mother's breast thus becomes an expressive figure of ardent desire after Christ. Simplicity, sincerity and earnestness are all engaged in this cleaving—it is the "purpose of heart" (Acts xi. 23). It is seen in the language: "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early" (Isaiah xxvi. 9): "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Psalm xlii. 1, 2). And surely all this hallowed desire—this inward craving and cleaving—is but the responsive fruit of that Electing, Redeeming, and Quickening Love which has begotten the soul unto a living hope. And animated by it, and ardently longing to hear the "*secret call*" of the Saviour—the revelation of His love and mercy, the needed instruction in the way of righteousness, the heaven-born soul will cheerfully

.... "every fair pretension leave,  
And let the Lord be ALL."

Is this too much of a sacrifice to be made for Him Who fulfilled every iota of the Law, and endured the entire wrath of Justice in the offender's place? Shame on "the fulness of *that* sufficiency" which would lead the believer to tolerate such a thought. Shame on the self-indulgent spirit which would shrink from ascribing to Christ, as "the Chief among ten thousand," the whole glory due, and forbid the soul from saying with holy admiration of Him and His work, "What have I any more to do with idols?" Yet so it is; and especially in these carnal days. Prevalent distraction—in anxious cares or fascinating pleasures—create *fair pretensions*, in the shape of excuses for spiritual sloth and indifferentism, even among "the living in Jerusalem." And only by the Beloved putting "His hand in by the hole in the door" of every new heart (Song v. 4), will, or can, the bowels of the affections be moved towards Himself, and a holy submissiveness of spirit wrought to

.... "let the Lord be ALL."

But then His voice is heard and its power felt.

“ ‘Keep close to Me, thou helpless sheep,’  
The Shepherd softly cries:  
‘Lord, tell me what ’tis close to keep,’  
The listening sheep replies.” Ver. 3.

The imagery changes from the *babe* to the *sheep*, but the sameness of thought is maintained. Of all animals the sheep, in proportion to its size, is the most helpless, simple and erring. It needs the shepherd’s watchful care from its birth onwards. And so do God’s elect. The voice of the Good Shepherd, Who laid down His life for its ransom, it learns to recognize from the moment it first hears it. And when it “*softly*” whispers to the heart, its captivating and constraining power is irresistible. It bids the soul beware of wandering; to put “no confidence in the flesh”—either its own or that of others; to seek nothing from the law, but everything from the exceeding riches of His grace: yea, the whole of the heavenly counsel may be summed up in the words:

“Keep close to Me, thou helpless sheep,”

for neither the ravening wolf, Satan, nor the crafty foxes of *fair pretension* and carnal lustings, can possibly harm the sheep when *close* to the Divine Shepherd’s side.

And who can express the sweetness of the soul’s estate when it can renounce its own wilfulness; deplore its straying propensity, and earnestly covet to be wholly enamoured with Christ? Then its ear is closed against the Siren voice of all fleshly allurements, and the blandishments of the world and its god, and it lovingly responds to the word of its best Friend,

“Lord, tell me what ’tis close to keep!”

For truly it knows not what it is to do this, unless taught by the Spirit and constrained by the cords of the God-man and the bands of everlasting love (Hosea xi. 4). For only “he that is joined to the Lord is one spirit”—with Him, 1 Cor. vi. 17: and hence David’s prayer: “Unite my heart to Thee, that I may fear Thy name,” Psa. lxxxvi. 11.

Now when it pleases the Lord by His Holy Spirit to awaken this heavenly desire to be *kept close* to His side; and to be influenced and guided continually by His gracious counsel, it is an infallible token of good things being in store for the soul: for “He will

fulfil the desire of them that fear Him ; He also will hear their cry, and will save them," Psa. cxlv. 19. And "the meek will He guide in judgment, and the meek will He teach His way," Psa. xxv. 9. And so, in answer to the *listening sheep's* request for instruction, He says,

"Thy whole dependence on Me fix ;  
Nor entertain a thought  
Thy worthless schemes with Mine to mix,  
But venture to be nought.  
Fond self-direction is a shelf,  
Thy strength, thy wisdom flee ;  
When thou art nothing in thyself  
Thou then art *close to Me.*" Ver. 4.

What a comprehensive summary of celestial teaching does Mr. Hart here lay before the inquiring believer ! What a renunciation of self and absorption in the Beloved it contains ! No reservation is admissible. Christ must be the Shepherd-King, ruling with unchallenged authority. Ezek. xxxiv. 23, 24. His word must be authoritative law ; His will must be supreme.

And will the subtil tempter be silent at this ? Will he not suggest something to frighten the soul and bring it into bondage, by representing the demands of the Redeemer as too exacting, harsh, and burdensome ? He doubtless will. But the *listening sheep* shall learn and prove that the Shepherd's "yoke is easy, and *His* burden is light," Matt. xi. 30. The "worthless" nature of the "schemes" which carnal reason and unbelief are constantly devising, for relief in trouble and deliverance out of straits, shall be duly unmasked, and prove to be as vain as Pharaoh's aid to Israel ; and which is strikingly represented as "the staff of a broken reed, whereon, if a man lean, it will go into his hand, and pierce it," Isa. xxxvi. 6. And this in due season will beget a holy willingness in the Lord's people, to cease from attempting "to mix" their *worthless schemes* with those of Him, Whose understanding is infinite, and Who leads in the way of righteousness, in the midst of the paths of judgment ; that *He* may cause those that love *Him* to inherit substance, and to fill their treasures—their *treasuries* (*Hebrew*) ; i.e., the open and yearning desires of the new nature within them. And then they can

.. "venture to be nought."



But what a term is this *venture*. We need be very guarded in the use of it. For usually it implies *uncertainty*, a *speculation*—‘a leap in the dark.’ Well, it is true that salvation and mercy, in every respect, are to the seeking soul a great *uncertainty*: but with the Lord it is otherwise. All His promises are “yea and amen in Christ Jesus”—and all are made to *SEEKERS*; to those who can “venture to be nought.” Let not therefore this expression, which dear Hart uses for the purpose of touching a well-understood and vibrating chord, in the experience of all who desire to be remembered with the favour the Lord bears unto His people, be misinterpreted. There is a fixed certainty in their hope and *venturing*; sure gain and no risk of loss attends it.

But *fond self-direction* is the enemy to be contended against. We are *fond* of holding the helm ourselves, and steering in that course we deem to be safest and most flesh-pleasing. Do we know that it *is a shelf*? And what the treacherous sand-bank and concealed projecting crag of rock is to the unwary mariner, that is “fond self-direction” to the soul. It is a source of peril. For this cause so many admonitions abound in Scripture, like beacons on a dangerous coast, uttering words which Mr. Hart has embodied in the warning sentence—

“Thy strength, thy wisdom flee.”

For what is our strength in the day of conflict, or when striking on the rocks and shelves of temptation? What is our wisdom when encountered by “the depths of Satan”? All is “swallowed up,” Psalm cvii. 28, *margin*. It is then the highest wisdom to renounce ourselves; to “trust in the Lord with all *the* heart,” and not to lean to our “own understanding,” Pro. iii. 5. Moreover, it brings us into holy fellowship with Him Who “is mighty in strength and wisdom,” Job xxxvi. 5.

“When thou art nothing in thyself  
Thou then art close to Me.”

It is not profanity to put this language into the Saviour’s lips, for it accords with the entire testimony of Holy Writ. Personally, however, we have a great objection to seeing, either in prose or poetry, made-up speeches and sentences as if uttered by the Lord. Sometimes this is done in expounding certain of His declarations, and we have observed, what we believe to be, very solemn and

erroneous misconceptions set forth in this way as the language of the Lord Jesus! This is perilous work. It is the great blot in Dr. Giekie's able *Life and Words of Christ*. And we would affectionately warn all conscientious writers not to incur the grave responsibility of such a style, lest they be guilty of adding to His words, and He reprove them, and they be found liars, Prov. xxx. 6.

In the present case (not because it is Mr. Hart; for he was a man of like passions with ourselves) we perceive an exception to the rule. For every line can be sustained by Scripture authority, and therefore cannot be wrong. Neither will any believer's experience gainsay the truth:

"When thou art nothing in thyself  
Thou then art close to Me."

We behold it conspicuously in the words of Paul: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have *suffered the loss of all things*, and do count them but dung, that I may win Christ, and be found in Him," Phil. iii. 8, 9. And what did Paul apprehend Him as being? Nothing less than "ALL, and in all," Col. iii. 11; being made of God unto us, "Wisdom, and Righteousness, and Sanctification, and Redemption," 1 Cor. i. 30. Here there is no room for the believer's *self* to intrude. Christ must be absolute. And a child-like reposing upon Him shall be crowned with richest blessings and that peace which passeth all understanding, and which keeps the heart and mind through Christ Jesus.

It is plain to our mind that Mr. Hart did not design this hymn for public singing; but it contains a precious subject for private meditation and prayer. May the Spirit's unction rest upon it.

THE EDITOR.

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CHRIST-LONGINGS.—Ah, sweet Jesus! pierce the marrow of my soul with the healthful shafts of Thy love, that it may truly burn, and melt, and languish, with the only desire of Thee: that it may desire to be dissolved and to be with Thee. Let it hunger alone for the Bread of Life; let it thirst after Thee, the Spring and Fountain of eternal life, the stream of true pleasure; let it always desire Thee, seek Thee, and find Thee, and sweetly rest in Thee.—*S. Bonavent.*

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## THE CLOSING YEAR.

TO THE READERS OF THE *Gospel Advocate*.

E are now fast drawing to the close of another year. Individually, what are our retrospections of the past, and contemplations for the future? Are we amongst those highly favoured ones, who have a "good hope through grace"? 2 Thess. ii. 16.

Or are we one of those who are fearing that in them "there is found" no "good thing towards the Lord God of Israel?" 1 Kings xiv. 13.

Or are we of that number who are merely nominal professors, destitute of the teachings of the Holy Spirit?

These are solemn questions: for we know not whether we shall be permitted to see the end of this year, or the dawn of a new one. If we belong to either of the two first named, then have we cause with the Psalmist to exclaim, "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." But, I well know, that even those whom the Lord has blessed with a sweet assurance that they are His, are often tried with a cold thankless frame, and painfully prove that it is not in their own power to raise the least tribute of praise to Him. And still more difficult is it to those who are fearing they have neither part nor lot in the matter, though others, who can trace the work of God in these "babes in Christ," know that in the Lord's Own good time they will be enlightened to see that they also, with their stronger brethren, are of those of whom the Apostle Peter thus writes: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 2 Peter i. 3.

The Lord loveth to be glorified in and by His children, and has revealed it in His Word, "Whoso offereth praise glorifieth Me:" and though the work of God in the souls of His people varies much, yet even the weakest of them have cause to bless Him, for having quickened them by His Spirit from "death in trespasses and sins," Eph. ii. 1, and called them "out of darkness into His marvellous light." 1 Peter ii. 9. Whilst those who are "strong in faith, giving glory to God," feel that they never can praise Him enough for His having ordained them to be of that blessed number chosen in Christ Jesus, before the foundation of the world, on whom He has bestowed the "unspeakable gift" of His dear Son, and "made them meet to be partakers of the inheritance of the saints in light." Col. i. 12. Still they deeply lament that their highest praises come so short of what they desire them to be. They would fain so bask in the light of His

presence that their whole souls would continuously go out in adoration, praise, and thanksgiving to Him—the Beloved of their souls—the adorable and Triune God—Father, Son, and Spirit, in their distinct and united operations. But, alas! whilst we remain in the body, there must and will be a continual conflict between the flesh and the Spirit: “For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.” Rom. vii. 22—23. And often are the children of God so burdened with outward or inward trials, that their harps are hung upon the willows, Psalm cxxxvii. 2, until the Lord, in His infinite mercy and compassion, blows upon His garden, and the spices flow out (Cant. iv. 16), in songs of praise and thanksgiving. They then can trace a Heavenly Father’s loving hand in all the discipline they have been led through; they can see how, in times of bitter anguish, He upheld and comforted them; how in times of great perplexity He guided them; and when almost at their wit’s end, how He arose for their help, subdued their rebellious wills, strengthened them with strength in their souls, whispered, “Peace be still,” and enabled them to fall into His loving hands with, “Not my will, but Thine be done.”

They have proved each year of their pilgrimage that it is a path of tribulation, and their souls have again and again “fainted within them,” under the discipline and chastening the Lord their God has seen necessary for them. And yet, when God shines upon their path, they so fully see His loving hand in all that has befallen them, that they fall down in humility and love at His feet, praising Him for the past, and begging Him to enable them to leave themselves in His hand for the future. They experimentally know the shrinkings of heart from the unknown future—from the daily trial—daily warfare—the suffering of mind and body they may have to go through—and the deep conflict all this entails. But they also know what a good and gracious God theirs is, and they bless Him for enabling them to wrestle at a Throne of Grace; to pour out all their confessions, their troubles, their anxieties, and requirements before Him; where He so often meets with them, and blesses them with a fresh sense of His pardoning love and mercy for all their iniquities and shortcomings, and bids them trust in Him, unfolding to them the treasures of His love and faithfulness, until their whole soul goes out in love, adoration, and praise, and with a full heart, they thank Him for the past, and beg Him to enable them to commit themselves fully into His hands, trusting Him for the future, their wills being absorbed in His.

May we, who have thus experimentally proved the love and faithfulness of God, take courage in looking forward to the coming year, and press through all the crowd of difficulties to Him Who alone can help us. May all who fear Him "cast their burden upon the Lord," with a sweet hope and trust that they "shall be sustained," and seek to glorify the Lord God of their salvation by rejoicing in Him as their "everlasting portion:" begging Him to mould their wills to His, and to prepare them, day by day, for whatever may be before them; giving them daily grace and strength for all they need, that they may be enabled to live to His honour and glory, with a blessed resting in His love towards them, and an assurance that He will lead them in that way which is best for them, and will make them more and more conformable to the image of Him, Who "loved them, and gave Himself for them,"—so granting them the indwelling of the Holy Spirit, that they may walk in much humility and love.

To those who are not fully satisfied that they are of that blessed number, redeemed by the precious blood of the Lord Jesus Christ, I would give a word of exhortation. Be not slothful in Divine things, but "ask," "knock," and "seek," until the Lord is pleased to grant you a believing view of the Lord Jesus Christ as yours. Be diligent in all the appointed means of grace; value the society of those who are taught of God, and shun all who are of the world, worldly amusements, and everything that will come between God and your souls. Remember that "wisdom's ways are ways of pleasantness, and all her paths are peace." Such "peace" and such "pleasantness" that none know but they who are in "the secret of the Lord."

To nominal professors, they who speak of holy things as belonging to them, and of the Saviour as theirs, and yet have never been brought to see their sin or need of a Saviour, and know not that they "are wretched, and miserable, and poor, and blind, and naked," I would say, May you "humble yourselves under the mighty hand of God," and come to Him as little children, begging Him not to let you be deceived, but to grant you the teaching of His Spirit, and lead you in the way everlasting. Remember none can "abide the day of His coming" but those who are clothed in the all-perfect righteousness of the Lord Jesus Christ. And none are thus blessed but they who are drawn by the everlasting love of the Father, and brought to feel their need of the all-cleansing blood of His well-beloved Son, Whom He sent into the world to save sinners.

May each of the Lord's people who read this portion increasingly "press toward the mark for the prize of the high calling of

God in Christ Jesus," Phil. iii. 14, counting the afflictions they are called to pass through "light," in comparison of that "eternal weight of glory" which awaits them above.

We know it must be a path of tribulation in this world. Trial and temptation await us on every side, and frequently God sees fit "to blast our gourds and lay us low." But it is a Father's chastening, that we may grow in grace, and in the knowledge of Him, and be weaned from the world.

Do we not at times groan under the corruptions of our hearts, our shortcomings, our worldliness? And when brought to the feet of Jesus, and so humbled that we loathe ourselves for our iniquities, under a sense of the pacification of the Lord our God towards us, do we not bless Him for all His loving chastenings, knowing that by these means we are drawn "nigh unto Him," and blessed with closer fellowship with him? And do we not then prove "there's something secret sweetens all?"

Then may we be increasingly enabled to lean upon the Beloved of our souls, to trust our all with Him, and may He bless us with that communion and close-walking with Himself, which raises us above earthly things, until He sees fit to call us "unto the marriage supper of the Lamb."

" There shall we bathe our weary souls  
In seas of Heavenly rest,  
And not a wave of trouble roll  
Across our peaceful breast."

" These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

*Cambs.*

*IOTA.*

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DIVINE DRAWINGS DESIRED.—Let us run—let us run, but in the savour of Thy ointment, not in the confidence of our merits; not in the greatness of our strength. We trust to run, but in the multitude of Thy mercies,—for though we run and are willing, it is not of him that willeth, nor of him that runneth, but of Thee that sheweth mercy. O let Thy mercy return, and we will run; Thou, like a giant, runnest by Thy Own power! we, unless thy Ointment breathe upon us, cannot run.—*S. Bernard.*

WHERE CHRIST IS NOT!—Christ is not in the market, nor in the streets; for Christ is peace, in the market are strifes; Christ is justice, in the market is iniquity; Christ is a labourer, in the market is idleness; Christ is charity, in the market is slander; Christ is faith, in the market is fraud. Let us not, therefore, seek Christ where we cannot find Christ.—*S. Ambrose.*

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## REST IN JESUS.

When overcome by weakness, and doubts and fears arise,  
My spirit is o'erwhelmed, and hope within me dies,  
Oh! may I look to JESUS, my Advocate above,  
Whose tender heart is ever touched with sympathy and love.

When harass'd by the power of some besetting sin,  
Which threatens to destroy me, and break my peace within,  
How sweet to turn to JESUS, my best, my only Friend,  
And on His word and promise in confidence depend.

Oh! but for this sweet solace, when overcome by sin,  
My spirit would grow weary, my heart would faint within;  
But Thy sure word and promise sustain my sinking heart;  
Thy mighty arm of power can bid my fears depart.

Thus leaning on Thy bosom, oh, may I journey on,  
And find sweet consolation, though human props are gone:  
Thou art my Friend and Saviour—my everlasting All!  
Whatever foes beset me upon this earthly ball.

Courage! my soul; press forward, although the road be rough,  
Thy *Father* waits to *bless* thee, and that should be enough.  
His love will safely guide thee on to everlasting rest,  
Where thou, with all the chosen seed, shalt be for ever blest.

*Birmingham.*

E. B. M.

## EXPOSITION OF PSALM CXIX.\*


AS ILLUSTRATIVE OF

THE CHARACTER AND EXERCISES OF CHRISTIAN  
EXPERIENCE.

(Continued from page 332).

VERSE 12.

*"Blessed art Thou, O Lord; teach me Thy statutes."*

RAISE is comely for the upright—"Rejoice in the Lord, O ye righteous: for praise is comely—praise the Lord with harp," &c. "Sing unto Him a new song," &c. (Psalm xxxiii. 1-3). It is at once our duty and privilege. But what doest its highest exercise amount to, when placed on the ground of its own merit? We clothe our ideas with magnificence of language, and deck them out with all the richness of imagery; and perhaps we are pleased with our forms of praise. But what are they in His sight beyond the offering of a contemptible worm,

\* To prevent any misapprehension we may as well state (as a correspondent has suggested) that this Exposition is known as that of Bridges.

spreading before its Maker its own mean and low notions of Divine Majesty? If a worm were to raise its head, and cry—"O sun! Thou art the source of light and heat to a widely-extended universe" it would, in fact, render a higher praise to the sun, than we can ever give to our Maker. Between it and us there is some proportion; between us and God none. Yet, unworthy as the offering confessedly is, He will not despise it. Nay more,—instead of spurning it from His presence, He has revealed Himself as "inhabiting the praises of Israel" (Ps. xxii. 3); thus intimating to us that the service of praise is set forth in His sight "as incense;" and, at the same time, that it should be the daily unceasing exercise of one at his own home.

The true character of praise, however, depends entirely upon the state of the heart. In the contemplative philosopher it is only cheerless barren admiration: in the believer, it becomes a principle of comfort and encouragement. For can he forget "the revelation" which his God has given of Himself in the gospel of His dear Son; how it divests every attribute of its terrors, and shines before us in all the glory of His faithfulness and love? The ascription of praise—"Blessed art Thou, O Lord," frames itself therefore into the prophet's song—"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah vii. 18).

Truly there He is "blessed" in Himself, and delights to communicate His blessedness to His people. Hence we are emboldened to ask for continual\* "teaching in His statutes"—in the truths which He has revealed, and the precepts which He has enjoined! that we may be "followers of Him, as dear children," and "walk with Him in love." (Eph. v. 12).

The practical influence, however, of Divine light constitutes its peculiar privilege. Man's teaching puffeth up; God's teaching humbleth. Man's teaching may lead us into error as well as into truth—God's teaching is "the unction of the Holy One, by which we know all things" (1 John ii. 20). Man's teaching may make us more learned—God's teaching makes us more holy. . It persuades, while it enlightens. It draws the heart, inclines the will, and carries out the soul to Christ (John vi. 44, 45).

The tried character of God encourages us to look for His teaching—"Good and upright, is the Lord; therefore will He teach sinners in the way." (Ps. xxv. 8). Our warrant is especially confirmed in approaching Him as our covenant God—"Lead me in Thy truth, and teach me; for Thou art the God of my salvation.

\* Note the same acknowledgment and plea are made in verses 64 and 68.



Teach me to do Thy will; for Thou art my God." (Ps. cxliii. 10).

Reader! do you desire to praise your God? Then learn to frequent the new and living way, "by which alone you can offer your sacrifice acceptably." (Heb. x. 20; xiii. 15, and 1 Peter ii. 5). And while engaged in this holy service, enquire, surrounded as you are with the means of instruction, what progress you are making in His statutes.

Seek to have a deep acquaintance with the character of God. Seek to be of the vessels of honour and glory, into which He is pouring more and more continually, "until they be filled with all the fulness of God." (Eph. iii. 19).

Value the unspeakable blessing of Divine teaching, by which you learn to live the life, and begin the blessedness of God.

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VERSE 13.

*"With my lips have I declared all the judgments of Thy mouth."*

We have seen the word hid in the heart: now we see it poured forth from the lips. The Lord has taught us His statutes; now we declare these judgments of His mouth. But who can declare them with unction and power, save those who are taught of God? Now we are introduced to the high and honourable privilege of becoming a witness for our Saviour! "Holding forth the Word of Life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. ii. 16.) Our opportunities of service are our talents, and we trade with a large increase; for "to every one that hath shall be given, and he shall have abundance" (Matt. xxv. 29). But "our lips are our own" (Ps. xii. 4)—is the proud language of the world. Blessed be God, we know that we "are not *our own*." (1 Cor. vi. 19). Most gladly do we acknowledge that He Who fashioned our lips, has the best claim to their service. And when He has added to the claim of creation the right of purchase (1 Cor. vi. 20) what farther constraining can we need to induce the consecration of all that we are and all that we have to His glory!

This is a family obligation—to declare the judgments of God's mouth. Thus did Abraham obtain a blessing for his children (Gen. xviii. 19). Heavenly blessings are the gracious reward of thus honouring our God. (Deut. xi. 18-21). This also is the material of our general intercourse, fruitful in spiritual results. Thus did Andrew bring Peter (John i. 40, 42), and the woman of Samaria, her neighbours to Jesus (chap. iv. 29, 30). What might we not do for our fellow-sinners, if our intercourse with them was the overflowing of a heart filled with love; guided by a single desire to glorify our Saviour, and to edify His church! Fearful

indeed is the guilt of sinful silence; and those who thus prove their unfaithfulness to God may well tremble at His awful denunciations. And yet it is possible to be bold in speech for God, while in the closet, the family, or the world, our consciences justly convict us of insincerity. "Thou that teachest another, teachest thou not thyself?" (Rom. ii. 21). Let us seek therefore to have our hearts "filled with the Spirit" (Eph. v. 18, 19), or ours will be "the talk of the lips which tendeth only to penury." (Pro. xiv. 23 with x. 19).

This subject illustrates the character of the Lord's people—"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment" (Ps. xxxvii. 30). Their resolution: "My mouth shall shew forth Thy righteousness, and Thy salvation all the day; for I know not the numbers thereof" (Ps. lxxi. 15). Their prayer: "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise" (Ps. li. 15). Their blessing: "The lips of the righteous feed many. A wholesome tongue is a tree of life." (Pro. x. 21; xv. 4). The example of the Saviour, here as everywhere, is our perfect and encouraging pattern: "I have preached righteousness in the great congregation; lo! I have not refrained my lips, O Lord, Thou knowest." (Ps. xl. 9, 10, with Luke iv. 16-22). In this spirit of their Master, the apostles awed their persecutors into forbearance; "We cannot but speak the things which we have seen and heard" (Acts iv. 20).

How sinful is it to employ our lips for any but the Lord! Yet not less sinful is our reluctance to employ them for Him. Surely the day, when perhaps we have been fluent in our worldly conversation, and yet have neglected our opportunities of speaking a word for Him, must be considered a lost day! Is there not much cause for watchfulness, prayer and self-denial, lest our silence should deny Him Whom by every obligation we are bound to confess? If our inability to bear a testimony for our Lord is not painful to us (compare Ps. xxxix. 1, 2, with Jer. xx. 9) must we not suspect, if not the sincerity, at least the strength, of our attachment to His precious name? And we can do no better than retire into our closets with the prayer of contrition—"Enter not into judgment with Thy servant, O Lord." (Ps. cxliii. 2).

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VERSE 14.

*"I have rejoiced in the way of Thy testimonies, as much as in all riches."*

How natural is it to be speaking of that which is our delight! The man of God was always declaring the Lord's judgments, because they were his rejoicing. There is indeed a real joy in

despising earthly joys. "How sweet," said Augustine, referring to the period of his conversion, "was it in a moment to be free from those delightful vanities, to lose which had been my dread; to part with which was now my joy!" More satisfying is the believer's rejoicing in the way of God, than that of the miser in his untold riches (verses 72 and 127). Here he may safely say to his soul—"Soul, thou hast much goods laid up for many years, take thine ease." \* \* \* And what is this enriching portion? Things present and things to come (1 Cor. iii. 22). Something enjoyed, and much more expected; the mercies of eternity added to the blessings of time; the riches of both worlds—all assured to him by the covenant of grace, "in the way of the Lord's testimonies."

Is it not then most strange, that, with such treasure in possession and in prospect, the child of God should be so careless in increasing his store, and in confirming his own interest in it? But the riches of God's testimonies have this peculiar property, that they cease to rejoice the heart when they are not uppermost there.

Have there not been times when we have actually rejoiced in the accession of some worldly good, or the accomplishment of some worldly desire, more than in this heavenly treasure? What then do we count our riches? To thrive in grace, or in the world? To be rich toward God, or for our own indulgence?

But though we would rejoice in the testimonies, and would not, for all the world can afford, lose a verse or a letter of our Bibles, yet we cannot be satisfied with a general interest. Many texts—doctrinal, practical, or experimental—have been specially sealed by the Divine Spirit upon our hearts. Of such texts Origen used to say, "This is my scripture!" This or that promise—yea, all the land of promise, as much as I can set my foot upon—is mine. From these precious testimonies, shall we not increase our little stock, until we have apprehended the full enjoyment of the whole; if indeed the fulness of that which is called "unsearchable" (Eph. iii. 8) can ever be, in this life at least, completely enjoyed?

But it is not so much in the Lord's testimonies, as "in the way of them," that David rejoiced—the way to God, of which they testify (John xiv. 6, with verse 39)—"the way of holiness" (Isaiah xxxv. 8), in which they lead—the narrow way of the cross, so contrary to our natural desires and inclinations, that none but the true sheep of Christ can ever enter or continue in it. Who that walks in these ways will fail to find them, in duties no less than in privileges, "paths of pleasantness and peace?" Our happiness is not withered, but flourishing. "Thus saith the Lord, Stand ye in the

ways, and see; and ask for the old paths : where is the good way ? and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

*(To be continued, D.V.)*

### "THINE EYES SHALL SEE THY TEACHERS."

LETTER BY THE LATE BERNARD GILPIN.

[This letter was addressed to a poor woman named Mary Miller, whom Mr. Gilpin met with during a visit to Yorkshire. Her account of her own experience, written down by him, has been recently published by Mr. Hucks, of Hertford, in "Witnesses of the Truth," together with her letter to Mr. Gilpin, to which this is his answer.]

Hertford, Oct. 26th, 1864.

My dear Mary,—I thought your letter was long in coming, but I do not complain on that ground, because I fear you will think my answer also long in coming. But one thing I can assure you, that your letter was the means of increasing the love I feel for you, "for the truth's sake which dwelleth in you"; and ever since I read it I have found much more of a spirit of prayer, both for you and for Christ's poor scattered sheep which I left at Bridlington. Whether we shall ever see one another in the flesh again is known only to God; but I thank Him for giving me a little faith and love to pray for you all, that you may be "kept by the power of God through faith unto salvation."

I was very glad to read the last few words which you had written on the cover of your letter. You say, "I have a deal to write to you, for you may depend the ointment has run down to very many of us, at the bottom or hem of the garment. Let all that have breath praise the Lord." I remember our little prayer-meeting in Alma Cottage, when I read 133rd Psalm, which speaks of the holy anointing. It is no other than the living power of the Holy Spirit, poured without measure upon Christ's head, Who is our great High Priest, and descending from Him to us; and this takes place wherever the Lord commands the blessing of eternal life. The blessing can only come to us by God's sovereign command; we must not bring our vain free-will into the sanctuary of God. We must do nothing but fall down and confess our sin; for we are all "as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities like the wind have taken us away." But these poor and needy sinners, who have all this evil in them, and no good of their own at all, are the persons to whom the Lord gives faith to believe that Christ is made of God unto them "wisdom, and righteousness, and sanctification, and redemption." It pleases God to show these things quickly to some of His people, and slowly to others. I have reason, for one,

to deplore my slowness of heart to believe; but if He will teach me, whether slowly or quickly, I shall learn effectually: for it is true that "none teacheth like Him." You will find a very blessed word in Isaiah xxx. 20: "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' &c.

I believe, dear Mary, that the day has come when the Lord will open these words more fully to you than in past years. May it please Him to make us all apt scholars. He shows us here that His teaching is found in adversity and affliction. It is a mournful thing to find that these are our bread and our water, but so the Lord says. But then He will open our eyes to see our teachers. Who do you think these are? I say, first of all, they are the Holy Three-in-One, Whose eternal power and Godhead have been gradually unfolded to you ever since the day when you went out not knowing whither you went. The Lord alone is, in one sense, our great and only Teacher. But I say, secondly, that these teachers are the Holy Scriptures, by which, and according to which, the Lord reveals Himself to us. And far below these, yet in their places very useful to you, I say that these teachers are also Christ's ministers or people, who understand something of the holy work of God upon their own heart, and speak in your hearing in love, and Whose word enters, and (as I may say) thrills in your heart, and has a constraining influence to humble you at Christ's feet. I say, fourthly, that these teachers are all the dispensations of God towards you in providence and grace. Your poverty is a teacher, and brings you to pray, "Give us this day our daily bread." Your frailty is a teacher, and says, "The end of all things is at hand; be ye therefore sober, and watch unto prayer." The good opinion which the children of God have of you is a teacher, and says to you "Beware lest thy heart be lifted up, and thou forget the Lord." The displeasure of some against you, who do not seem to enjoy spiritual love themselves, is a teacher, and says, "Pray for those who spitefully use you." The neglect and scorn of the world against you is a teacher, and says, The world hated Christ before it hated you. Now the Lord says, by His prophet Isaiah, that when the right time is come, these teachers "shall not be removed into a corner any more." You know when we have done with a thing and neglect it, we remove it into a corner, but not so with those things which instruct and teach us. Then let us (both you and I) take heed not to set light by the least thing by which the Lord will teach us to profit. For should you

now go into the street and someone unkindly find fault with you for going to hear Mr. H., if you replied sharply you would not see your teachers: for your teachers say, Answer every man "with meekness and fear." But if you replied meekly, then must you praise the Lord for giving you meekness, for your teacher tells you that every good gift cometh from the Lord.

By spiritual attention to these teachers, you will find you have enough to do every day of your life, if you have faith, for these teachers will be everywhere present to do you good; so that, instead of being barren and unfruitful, you will grow in grace and in the knowledge of Christ. I must now refer to some things in your letter to me. I do not wonder at your sad feelings of dulness, dryness and coldness, for these are what David felt, before you, when he says, "My soul cleaveth to the dust." But I am truly glad to hear that through all, you felt an under-current, and at last the spring appeared at the root, and the fountain overflowed to you; and that you also saw that God's word to Daniel belonged to yourself and all believers—"Thou art greatly beloved." This also was the very answer to David's prayer in the verse I quoted above, "Quicken me," &c. And how blessed it was the Lord forced you to be so happy that the thought of tribulation coming could not depress you! The Lord enable you, when the tribulation abounds, to prove that "the joy of the Lord is your strength."

Now I come to a very serious part of your letter. You say, "It has just come to my mind, 'Why seek ye the living among the dead?'" Can you answer that question? Does it not look as if the Lord would not have you linger in the empty sepulchre, but be like the disciples, to whom the same day at evening, being the first day of the week, when the doors were shut where they were assembled for fear of the Jews, Jesus came, and stood in their midst and said, "Peace be unto you," and showed unto them His hands and His side, and made them glad? You see what a blessing they found in no longer seeking "the living among the dead." But you will be ready to say, What can I, a poor, simple old woman do in this matter? I reply, You can do nothing at all but pray. Pray six days of the week, and then, when the sabbath comes, see if the Lord will not direct you how to find the manna without labouring for it. What you tell me of dear old Mr. R. (which makes me sorry I had no opportunity of conversing with him) and also of that young disciple A. C., and which I am persuaded is also true of some others, makes me wish to say, just meet together and read and pray, and watch what the Lord will do. I assure you I can form no plan for you. You know my own fixed engagements here keep me from being also with you: but the

Lord Himself is near, and present both here and there. I do not try to form any plans for you; nor do I recommend you to form plans for yourselves, because the Lord says that His thoughts are not our thoughts, nor His ways our ways. But if the Lord help your infirmities to pray much that He would graciously vouchsafe you a blessing in meeting together, and give you love one to another, I think it will be a sign that it is His will to send you Mr. Harbour again, or some other minister who loves His humbling truth.

You may show my letter to any friends who you may think would like to see it. May I ask you to remember Mrs. Gilpin and me to Mrs. Sawden, and tell her how thankful we feel for the Lord's mercy to her dear sister-in-law Mrs. L. We also hope her niece is better, and her sister Mrs. C., who I hope received the copy of "Sukey Harley" which I sent her as she requested. I hope Mr. and Mrs. Cowton are well, and that their last days will be their best days, from the felt presence of the Lord. I often remember the conversations I had with them. May the Lord bless them both with that faith which enabled Zechariah and Elizabeth to walk blameless before the Lord. I should be glad to be kindly remembered to Mr. Followes and his family. I quite believe that he, in his feeble weakness of body, is learning to say, "Lord, now lettest Thou Thy servant depart in peace." I often think of Mrs. A., and how she told me she loved to hear the minister lay it down plainly that Christ must come and do all for us. I often think of E. W., in her great weakness of body, and hope the Lord will bless her and her mother, and make the sore afflictions she endures a far more exceeding and eternal blessing to her soul. I also remember Mrs. C., and her daughter A.; may the Lord bless them both. I feel sure that poor A. has at times praised the Lord for afflicting her, and rejoiced at having found "the Pearl of great price." I hope she finds comfort in the hymn-book we sent her. I also remember old Mr. D., and how he was stirred up to search the Scriptures whether these things are so. I saw a few besides, though not able to converse much with them; and though I do do not name them, I pray the Lord to bless them. There are many here who have rejoiced to hear of the Lord's goodness to you, and have been glad to see your letter. They desire their Christian love to you and the rest. I am glad you have something to tell me about the books I gave you. I hope you have sometimes found much warning, instruction, and comfort in Mr. Bourne's letters. He was one who walked closely with God, and was always a kind reprover to us when we went astray, and this discipline you and I must love.

Mrs. Gilpin joins me in all the kind messages to the friends, and our little ward, B. T., desires to be remembered to those she knew.  
Yours, for Christ's sake, BERNARD GILPIN.

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### PERSONAL LETTERS TO THE EDITOR.

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#### A TESTIMONY FROM AN OLD FRIEND.

London, N., Sept. 16th, 1885.

My dear Brother in Christ,—I felt constrained to write a few lines to you, just to say the *Gospel Advocate* is much blessed to me in the reading of it, and also to my dear wife. It does seem to me that the Holy Spirit very sweetly and richly leads your mind in writing the "Essays on Hart's Hymns;" and moreover, the longer you are led to give such sweet expositions of his hymns, by the blessing of the Lord the more they are blessed to my soul.

If I may speak for the rest of the Lord's dear people who read the *Gospel Advocate*, the comments on Hart's hymns you make, under the sweet guidance of God the Holy Ghost, are very sweet gospel truths, full and precious. A wayfaring man like I am, though a fool in the eyes of the world, cannot err therein. I have sent you a book of Luther's if you will kindly accept it from me; also a few lines of poetry. I think they are Joseph Freeman's, but am not quite certain as to their being placed in the *Gospel Advocate*; will leave it to you, as your mind may be led. I will just say, as the dear Lord shall be pleased to enable you, sound the alarm in the *Gospel Advocate*, for the man of sin is making very rapid strides in our beloved country. Do, dear brother, not only in your ministry, but in your writings, and I pray it may be much blessed in opening the eyes of our nation. Oh, how God is dishonoured, how Christ is despised, and the Holy Ghost denied and ignored; and the people love to have it so; but where the end thereof will be the Lord knoweth.

We have, as no doubt you know, a sect of religionists called the Salvation Army. But my soul is grieved that the devil should have such sweet words, when there is no salvation in it. It would be much better to be called Saul's destructive army. Salvation is of the Lord, and His blessing is upon His dear people. For a salvation, of which the creature can take no part, to be hacked about by the devil, seems very solemn to me. I want to know more in heart—feeling the precious Word in the blessed Book: "I will rejoice greatly in the Lord, and my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, and covered me with the robe of



righteousness," &c. Sweet reading on—I feel greatly blessed in the reading, for my dear Lord must do it all for me, and all in me, and perfect that which concerns me, or I must be lost. I am so thankful. Bless His dear name! He will not give His glory unto another, nor His praise to graven images. The Lord bless you and keep you in your ministry, in the salvation of precious souls, building His dear people up in their most holy faith, and the dear people of your charge. Be followers of God as dear children, and walk in love. I ever pray to Him to keep all His beloved family in His hope, love, and fear. How merciful He is to poor unworthy sinful me. Still holds my soul in life, and my poor heart in hope. He has been very merciful to me; has put up with my sin and sinfulness, now over sixty-eight years, instead of sending me to that place where hope never comes. Oh, I feel I shall never forget to tell Him of it, Who has given me a good hope through grace, and has been so kind as to say "I will never leave thee nor forsake thee." Believe me, dear brother, I have not got beyond the poor publican's prayer, "God be merciful to me a sinner." The longer I live the more I need a dear Saviour. May you be enabled, from time to time, to preach with the Holy Ghost sent down from Heaven, and also to enjoy the sweetness and blessedness of these sweets in your own dear soul's experience, and to the joy and rejoicing of your heart. Poor Mrs. Robinson is still in the body, and stoops for her very age, now over eighty years, a dear and very gracious soul, and at times longs to be gone, to be present with the Lord. The Lord bless you once more. From yours ever in a precious Jesus Christ, our Lord and Saviour,

JAMES ATTREE.

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MERCIES ACKNOWLEDGED.

Wadhurst, Nov. 10th, 1885.

My dear Friend,—I will try to write you a few lines, but you will not get them till nearly the end of the year; and if they share the same fate as others I have written you lately, you will not get them at all: yet I feel in duty bound to record the kindness of the Lord during the heavy times of this year. Oh, His goodness! He has thus far brought me through. I ought, too, to express my heart-felt thanks to my friends for their kind letters. In some cases the letters have been anonymous, and I have no other means, but through you, to acknowledge their kind sympathy. I wish as well to place on record my heart-felt gratitude to the owners and occupiers of Wadhurst Castle. They were very kind to my dear afflicted son; may the Lord reward them many-fold, not in Providence only, but in their own souls. To express the gratitude I feel

is beyond my power. It is sometimes said, "I thank the Lord, not the creature." I think those who thus argue are as destitute of gratitude to God as they are to man. The Lord takes account of "a cup of cold water," and so should they who drink it. Let each dear friend, then, accept my best thanks, heart-felt and sincere. And while I thus thank them, I also thank Him in Whose hands all hearts are, not only for the kind expressions I have received from His children, but for that marvellous support He has given me—the calm peace, the solid tranquility, the Divine submission to His will, and His work, I trust, in my own heart. Do my friends ask where I now stand? Here, in some degree: "Rejoicing in hope, patient in tribulation." Indeed, through the whole ordeal the idea of a murmur appeared to be the very greatest of sins, for these reasons: first, because He appointed it, for nothing can arise by chance. If a sparrow (so insignificant a bird) cannot fall to the ground, and if the very hairs of our heads are numbered, can a heavy and solemn trial befall a loved child of His, and He disregard it? That kept me submissive. Second, if I looked at it as a rod for the fool's back, I thought of Heb. xii.: "Whom the Lord loveth He chasteneth." And a stronger word comes next, "and scourgeth every son whom He receiveth;" and "If ye endure chastening, God dealeth with you as with sons;" this, too, kept me submissive. Third, when I thought this might yield me some precious fruit, and be sanctified to my good, this kept me submissive. Fourth, when at times the terrible foe tried to suggest what a hardship I was subject to, and had to labour hard to meet expenses, which were enormous, and could not half do it, then I was led to reflect upon "This poor man" who cried, a toiler to win His bread, "A servant, though the Lord of all." How true are the lines.

"How light, while supported with grace,  
Are all the afflictions I see,  
To those the dear Lord of my peace—  
My Jesus! that suffer'd for me."

When I looked at my Lord's labours and sufferings, my own appeared but small, or rather, disappeared quite.

Though Marah's waters are very bitter, they are sweet when we see therein the "tree cut down." These views and sights also made me submissive. Fifth, never in all my life have the hidden evils of my heart been so opened; yes, enough to make the strongest traveller sick. Oh, how my soul has groaned beneath the weight of those hidden evils. Oh, how I have cried, "Hold thou me up, and I shall be safe." My reader, for "a living soul to stand, by a thousand dangers scared (frightened), and righteous-

ness have none, is something very hard." Viewing, then, my own bad heart, and what, as a sinner, I deserved, and contrasting my mercies with my merits, I was not only submissive, but abundantly grateful, and I can say "The Lord is good, a strong hold in the day trouble." And, lastly, the cherished hope I have that I shall yet praise Him, makes me "rejoice in hope." Two or three months ago a very singular circumstance led me into Wiltshire to preach His Word. Oh, what were my feelings while I stood in that pulpit as "a legate from the skies" (Cowper), assured the eye of God was upon me, and His approbation felt. The eye of jealous bigotry and of Satan was upon me, yet those words were very sweet, "The righteous shall see it and rejoice, and all iniquity shall stop her mouth."

Please excuse so much, and believe me to be always,  
Yours affectionately,

W. WINSLOW.

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AN AGED VILLAGE PASTOR.

May 18th, 1885.

Dear Sir,— \* \* \* I have lost one of my best hearers; she was a real hungerer and thirster after righteousness, and was sure to attend the service if she were able. She had the dropsy very bad, and went off rather suddenly—by what I could understand, like a child falling into a peaceful slumber. I have now one living, though but a short distance from the chapel, unable to attend; she appears quite different from what she was when she first came to hear me;—very humble; fears she is too old to obtain favour. I suppose she is about 60. I told her that would not do; I therefore brought portions of Scripture to prove that if there was a real desire, through a deep sense of a sinner's need of Christ and His great salvation, His arms of love and mercy were wide open to embrace her. Those who are cast off do not have a repentance granted to them.

I am sure the dear Lord receives all those who have a heart-felt desire to His name, and to the remembrance of Him; for that desire is produced by the operation of the Holy Ghost. The fear from which it proceeds is implanted in the heart; according to the word of the Lord: "I will put My fear into their hearts." "The secret of the Lord is with them that fear Him; and He will shew them His covenant"-engagements which He entered into,—to take their place, to suffer in their stead, to make reconciliation for their iniquity, and full atonement for their guilt. Their sins, though of the deepest dye, like Manasseh's and others, are all washed away in the fountain He opened for sin and all uncleanness. Not one spot

or stain left. By their union with Him they are made partakers of His divine, pure and holy nature; though they have still in the present time-state the flesh or corruption they brought into the world with them, with its affections and lusts. Even the great apostle of the Gentiles, though, having received the Spirit in all its rich fulness, he could say to those to whom he preached the gospel of the grace of God, "Ye know how holily and unblameably we have walked before you that believe," still groaned under a body of sin and death, which the whole new creation also does: "The flesh lusteth against the spirit, and the spirit against the flesh: so that you cannot do the thing that you would." If there were no conflict Christians would not be exhorted to "put on the whole armour of God." It is only by walking in the Spirit that we are prevented "fulfilling the desires of the flesh and of the mind."

We are taught to "strive to enter in at the strait gate; for strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Our forefather Jacob strove hard with the Angel of the everlasting covenant, even unto the breaking of the day, and gave not up even when the great Redeemer said, "Let Me go, for the day breaketh." "I will not let Thee go unless Thou bless me"—make me a partaker of Thy saving benefits. So must the spiritual seed of Jacob still press on, until the Sun of Righteousness rises on them with healing in His wings. Be thankful for present favours, and ask for still more. Be thankful for the first dawn of light breaking forth. Rejoice at the appearance of His approach, Who said, "I am the light of the world." "Whoso believeth in Me shall not walk in darkness, but shall have the light of life."

How gracious is our ever-blessed Lord, to pour on His people the Spirit of grace and supplication, which enables them to "come boldly to a throne of grace, that *they* may obtain mercy, and find grace to help in every time of need." Although in their first approaches to the footstool of Divine mercy many doubts and fears may assail them, the liftings up that they receive, and the hope which springs up, will cause them to increase in confidence and holy boldness, until they are like the poor Canaanite who came to the dear Lord to cast the devil out of her daughter. Although He told her it was not "meet to take the children's bread and cast it unto dogs"—as the Jews termed the Canaanites—yet she could not, nor would, cease to plead until she obtained the favour required. An awakened sinner can never leave Him Who came to seek that which was lost, without receiving pardon and peace through the shedding of His most precious blood. That still, small voice must come forth after the great and strong wind hath rent the mountains


and broken in pieces the rocks before the Lord. "After the wind a fire, and after the fire an earthquake," which brought forth great fear and trembling of soul. His judgment falling in an enlarged sense upon the nations of the earth,—as it is at the present time, "wars and rumours of wars"—announce the approach of the Prince of Peace, Who cometh forth and maketh Himself manifest in that "still, small voice" which caused Elijah to wrap his face in his mantle, and stand at the entering of the cave. That "still, small voice," when the fire of the law has passed, proclaims "liberty to the captives, and the opening of the prison" to those who feel tied and bound with the chains of their sins; sets them free: and the Son making them in that way free, they are free indeed. Praise ye the Lord.

We unite in love and best wishes to yourself, Mrs. B., family, and friends.

Yours in gospel bonds, C. H.

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SOME FURTHER PARTICULARS OF THE  
GRACIOUS DEALINGS OF GOD WITH MR. A. A. CHARD,  
SCHOOLMASTER OF ANSTY, NEAR LEICESTER.

RS. CHARD writes:—"To shew that a gracious God always had purposes of love and mercy towards him, I will just mention, that he was never satisfied in his younger days with a worship that was all of works and not of grace. I have often heard him express his thoughts on this, when we were obliged in our position to sit under a minister who preached nothing but works and duty-faith. In 1868, in the providence of God, we were settled at Tansley, in Derbyshire, where the preaching of the Rev. Hely A. Smith was much blessed to all of us. My dear husband and he were at one on all points of the doctrines of free and sovereign grace; and after a six years' stay at Tansley, we were placed here at Ansty, without any seeking of our own, where all was dark. Sunday by Sunday we walked to the various villages, hoping to meet with a little spiritual food, but were obliged to give up in despair.

"In the summer we walked to Christ Church, Leicester, where we attended for some time; but my dear one, feeling that he did not get sufficient 'food' after his walk, we were led to Zion Chapel, Erskine-street: and as the distance was rather less, we afterwards attended at Peter's-lane, until the re-opening of Salem Chapel, where we found a resting place, and have been led to see a little why, in the providence of a gracious God, we were settled at Ansty."

[Some time after this, when the church was re-formed, he with his dear wife and sister joined us in fellowship and church order, and proved himself to be a most useful, loving, affectionate fellow-helper in all things calculated to promote harmony in the church and help to the minister, who had been made acquainted with his exercises about the ministry, and his desire, if it were the will of God, to be a help to him on those week-evenings when he was compelled to be absent.

He had spoken to our dear flock several times with acceptance, when it pleased our Heavenly Father to lay His afflicting hand upon him, and for the space of two months to lay him aside entirely from action of any kind. During this time many and fervent prayers were put up by many that he might be raised up again to us; and surely by none more than myself, though always with a submission to the will of our Heavenly Father—either to grant or withhold as seemed to Him best. R. A. B.]

“On Wednesday, July 8th (Mrs. Chard writes), my dear husband preached for the last time at Salem. He was very unwell, being very hoarse, and suffering much from his chest. We scarcely wished him to go; but he felt he was not only under a promise to go, but those words, ‘With whom hast thou left those few sheep in the wilderness?’ constantly came to his mind, and compelled him to go; and to the glory of a gracious God he recorded it, that after reading and prayer he was enabled to speak for forty minutes from Romans viii. 15-17, without feeling exhausted, and with much comfort to his own soul.

“On Thursday, July 9th, after much persuasion he called on the doctor, who pronounced him to have an affection of the heart of some years’ standing. This he would not credit.

“On Friday he was very languid and weak, and on Saturday we went to Leicester, and it seems to have been apparent to nearly all we met that he was very unwell, and to many that his days on earth were numbered.

“Sunday, July 12th, though so unwell, as Mr. Pepper was to preach, he determined on going to chapel, and on our return home, as he was anxious to go at night, I determined to ask the doctor’s permission, who directly said that he was suffering from inflammation of the coating of the heart, and that the slightest exposure to cold might prove instantly fatal. He added, that though the heart’s action was no better than before, it was no worse.

“On Tuesday, July 14th, my dear husband was again examined by two doctors—one a physician—who were still of the same opinion.

“On Thursday, July 23rd, they reported a decided improvement and gave us a little hope, which was soon dashed, as the next day they considered him in a very dangerous state.

"Sunday, July 26th.—Another physician was called in, and he gave some hope that with great care he might come round, and for a few days after his visit the dear one seemed to rally a little.

"On Thursday, July 30th [the day on which Mrs. B. and myself went over to see him] his breathing became worse, and continued getting worse—so much so, that it was distressing to see him after he got upstairs; and this was the last time he went beyond the parlour.

"The Sunday after, the doctor called and alarmed us much, and on Monday his brother came to see him, and while at dinner he became unconscious; the doctor having told us he was suffering from slight congestion of the brain, and he feared fainting fits, and that his days on earth were numbered.

"After the first week of his illness, he appeared to give up all earthly matters; he became as it were dead to the world. I never saw one so calm after the doctor's visits. He would say to whatever the report, 'Now that has not affected me a bit; I have no fear of death; and I believe I shall not go without a word from the Lord.' To all who called to see him, he testified to the goodness and loving-kindness of his God. To one he said, 'I have gone from faith to truth.' At another time he said, 'If ever I come to Salem again, I shall have something to tell the dear people which I did not know before.' He often said he was quite sure his salvation must come from outside himself.

"After the faintings on August 10th, referring to the text, 'Look unto Me, and be ye saved,' he remarked, 'that was what kept me up when I was very low.' To a friend who called the next day, he said: 'I am very low; but "underneath are the everlasting arms," and I cannot get below them.' To another he said 'Now is the time to prove your religion, whether it is true or not.'

"The following hymn, into the spirit of which he was brought fully to enter, though at one time he felt it to be too high for him to attain to, was a great comfort to him the afternoon before he died:

O for the peace of a perfect trust,  
My loving God in Thee!  
Unwavering faith, that never doubts  
Thou choosest best for me.  
Best—though my plans be all upset!  
Best—though the way be rough;  
Best—tho' my earthly store be scant;  
In Thee I have enough.  
Best—though my health and strength  
be gone.  
Though weary days be mine;  
Shut out from much that others have:  
Not my will, Lord, but Thine.

And e'en tho' disappointments come—  
They, too, are best for me;  
To wean me from this changing world  
And lead me nearer Thee!  
Oh for the peace of a perfect trust!  
That looks away from all;  
That sees Thy hand in everything—  
In great events or small.  
That hears Thy voice!—a Father's  
voice!  
Directing for the best.  
Oh for the peace of a perfect trust!  
A heart with Thee at rest!

"On Tuesday, Aug. 11th, when told he had but a few hours to live, he said, 'It may be so; but I have had no word yet. I feel sure I shall.' He, however, bade our dear children and his sister, 'Goodbye!' To the dear children he said, 'Be kind to your mother, and take care of her when I am gone. Love and fear God, and trust Him always, and He will never forsake you. See, He has not forsaken me!'

"After this he rallied for more than a fortnight, and many were the hopes indulged that the Lord would spare him to us. He often prayed aloud; just one word at a breath.

"One Sunday morning, about six o'clock, as I sat beside him with our hymn book, he caught sight of the hymn,

"If Jesus is ours, we have a true Friend,"

He started to sing it, and we sang that through; and

"Begone, unbelief! my Saviour is near."

The hymn No. 159 in our Salem Hymn Book, beginning

"When pining sickness wastes the frame,"

was often a great comfort to him, as also 543:

"Come, all ye chosen saints of God,  
Whose souls are washed in Jesus' blood;  
Hear what He says—His word is true!  
My grace sufficient is for you."

So also hymns 447, 385, 347, 275, 260, 243, 238, 440, 349, 334, 263, 256, 242, 237, 29. His chief companions during his illness were, beside his Bible and hymn book, the *Remembrancer*, *Gospel Magazine*, *Gospel Advocate* and *Old Jonathan*, from which he used often to cull choice bits, and showed them to me. Each night as they came to say 'Good night,' he would say to our eldest daughter, 'No word yet, Lily.' His nights were his most depressing times; but we feel it a great blessing that, amid all his restlessness and seasons of unconsciousness, he never once said a word against his God, or lost consciousness of any member of our family.

"One passage from which he derived much comfort, and which he often quoted, was, 'Say ye to the righteous, it shall be well with him' (Isa. iii. 13).

"For some time before my dear one was privileged to preach the gospel, it had been laid on his mind that he would do so, and in Salem Chapel; but, as he often said, he did not wish to run before he was sent. And after he was called to speak, he was often exercised as to his credentials, if I may so speak, because he had not been called to go through those depths of trial and affliction which fall to the lot of most, if not all, God's Own sent ministers. It was my blessed privilege to give him some comfort on this point one night as we were on our way to chapel.



"The night on which he was called to preach in the absence of Mr. Jenner, afforded him much comfort, inasmuch as it had been so laid on his mind that Mr. Jenner would not come, and that he would have to fill his place. I believe he considered that his most direct call; and I feel sure it was this desire to speak oft for his blessed Master that made him feel sure for sometime that he would be raised up again. For months he was gradually being weaned from the world. He often said to me, 'I don't know how it is, but neither the world nor worldly things have the charm for me they used to have;' and there is no doubt, though he said but little, his gracious God did wean him from the world, and enable him to 'cast all his care upon Him'; for in no other way could one so loving, and anxious for those he loved, have given us all up, and shown so little anxiety for our welfare in the future.

"Only twice during his illness, and then not for long, was the enemy of souls permitted to have any power over him. The evening before his death he said, 'Don't you see a change in me? I feel a great change; and am ready and willing to go.' I reminded him he had said he was waiting for a word from the Lord. 'Ah,' he said, 'I have had it.' He raised himself up, and clasping his hands said, 'Now, are you ready to say, "Thy will be done"?' Surely I can never forget the way in which, after telling us he was going to leave us, and laying his commands on us, to love one another, he turned to me, saying, 'Precious wife!' and kissed me, whispering the words—"Father!"—"Happy!"—"Home!"—turned round, laid his head on me, and sweetly breathed himself away; and never can I forget the glory that shone in his eyes.

"Almost his last words before the closing scene were, 'The Lord is good; a stronghold in the day of trouble; and He knoweth them that trust in Him.'

"Mark the perfect man, and behold the upright, for the end of that man is peace" (Ps. xxxvii. 37).

## OBITUARY NOTICES.

MRS. RUNDELL.—On Friday morning, Oct. 16th, Annie, the beloved wife of Mr. J. M. Rundell, entered into rest, aged 49. She was a sincere lover of the truth as it is in Jesus, and with her husband (who is a deacon at the Surrey Tabernacle) sat under the ministry of the late Mr. Wells; and since his death has been fed under the ministry of various others, among whom may be named Mr. Bradbury and the Editor of this magazine. For the past few years she has been greatly afflicted, and lately was quite invalided. But the Lord graciously sustained her, and made His goodness to pass before her, and granted

her at length that complete release which all they who fall asleep in Jesus experience.

MRS. AMERY.—On October 17th, Hannah, the widow of the late Mr. John Amery, also passed away, aged 70. She was a gracious woman, but timid, doubting and fearing. Like Mrs. Rundell, only for a longer period, she had been connected with Mr. Wells' ministry, and valued the discriminating verities of the everlasting Gospel. Her end was rather sudden. She had been down at Eastbourne for several months, in consequence of her health, and had much enjoyed the word preached at Cavendish Place Chapel, the pastor having occasionally had some cheering converse with her, and feeling assured that she was on the Rock of ages. There is therefore the certainty in her end that she is with Him Whom she often longed to be able to call *her* Lord and *her* God.

MR. FRANCIS FORREST.—This Christian man, so long and well-known in Hastings, entered into rest October 22nd, in his 83rd year. He was no novice in Divine matters, but for many years had been favoured to know the Lord and walk in communion with Him. His exemplary conduct in his life-walk commanded respect from all who were acquainted with him, and he retained a remarkable degree of vigour for so advanced an age. His removal was somewhat sudden, but no doubt is admissible in his case, although he was, we understand, unconscious at the last, that being absent from the body he is present with the Lord.

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#### LETTER BY THE LATE MR. J. W. PRIOR.

My dear Friend,—I thank you sincerely for your kind and affectionate letter received on Saturday last. May this find you well in body and comfortable in soul, and entering a little into the substance of Mr. Cosen's text yesterday: "He brought me into the banqueting house, and His banner over me was love." Oh, my dear friend, I think I had a little glimpse of Him, as it were, through the lattice this morning. And how a little sense of His goodness humbles and crumbles the soul in the dust of self-abasement! and makes us feel indeed to be the greatest and the vilest of all sinners, and less than the least of all saints. And then this mercy, as dear Hart says,—

"Sinners are high in His esteem,  
And sinners highly value Him."

"The blood of Christ His Son cleanseth from all sin." The difficulty and the trial is in the little word *us*. But at times we cannot but hope, amidst all our doubts and all our fears—all our trials and afflictions—that we are the favoured objects of His love, and sooner or later we shall be enabled to exclaim, "Our Beloved is ours and we are His."

You seem to imagine I have left you behind in the heavenly course; but in this you are mistaken; for I find by daily experience that I have a body of sin and death; and oftentimes when I would

do good evil is present with me, and of all the enemies I have to contend with self is the greatest burden. You say our experience is like the spark upon the ocean, tossed about by every wave. The poet says—

“O Zion! afflicted with wave upon wave,  
Whom no man can comfort—whom no man can save;  
With darkness surrounded, by terrors dismayed,  
In toiling in rowing thy strength is decayed.

Forget thee, I will not—I cannot; thy name  
Engraved on My heart doth for ever remain.  
The palms of My hands, whilst I look on I see  
The wounds I received when suffering for thee.

The foolish, the fearful, the weak are My care;  
The helpless, the hopeless, I hear their sad prayer:  
From all their afflictions My glory shall spring;  
The deeper their sorrows the louder they'll sing.”

I am glad you felt well with Mr. Holden on Sunday evening; it is indeed a blessing to feel refreshing from the presence of the Lord. What is all religion without it? It is His presence, and His presence only, that can fill the aching void. Oh, that we could but feel more of it! and continually live upon Him, enjoy Him as our portion, and sit on the most comfortable seat a Christian can be found in—namely, at His feet. No better place—no more desirable place to be found in than at the feet of Jesus!

“Rock of Ages, shelter me!  
Let me hide myself in Thee;  
Let the water and the blood  
From Thy wounded side which flowed,  
Be of sin the double cure;  
Cleanse me from its guilt and power.

“Nothing in my hand I bring;  
Simply to Thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Black, I to the Fountain fly;  
Wash me, Saviour, or I die!

I would desire to be thankful I feel myself gradually improving in health, and my strength imperceptibly from day to day returning. Mr. Cosens joins in Christian love to yourself and Mrs. Gatehouse, and also to all Christian friends. Please give my love to my wife, as I shall not have time, I expect, to write to her to-day. I hope, all well, to be home again on Friday. And may the dear Lord bring us together in peace and love; so that we may be indeed of one heart, one mind, and one spirit, and that spirit the Spirit of Christ, is the sincere desire and prayer of

Your affectionate friend and brother in the Lord,  
Cranbrook.

J. W. PRIOR.

**BETHESDA MISSION, PORTSMOUTH**, with which is incorporated the **PORTSEA ISLAND TOWN MISSION**. Established 1856.—**OBJECTS:** 1. House-to-house visitation to the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. *The Mission is Evangelical and Unsectarian.* Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

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## CHAPEL DIRECTORY FOR DECEMBER, D.V.

*N.B.—The \* placed before a day denotes a Prayer Meeting.*

### CHAPELS WITH PASTORS.

<b>BIRMINGHAM</b> —Parade Chapel	<b>MR. WAKEFIELD</b> , Pastor. Lord's Days and *Mondays & Wednesdays (E.)
<b>BRIGHTON</b> (Church Street)—	<b>MR. LAWSON</b> , Pastor. Lord's Days and *Tuesday & Thursday Evenings.
<i>Providence</i> .....	<b>MR. HARBOUR</b> , Pastor. Lord's Days and Tuesdays (E.)
<i>West Street</i> .....	<b>MR. C. PIERPOINT</b> , Pastor. 1st and 3rd Lord's Days
<b>BURKET</b> —Jireh Chapel	<b>MR. T. BRADBURY</b> , Pastor. Lord's Days, and Tuesdays and *Fridays (E.)
<b>CAMBERWELL</b> —Grove Chapel ..	<b>MR. W. WHEELER</b> , Pastor. Lord's Days and Wednesday Evenings
<b>CATFORD</b> —Rushey Green .....	<b>MR. W. WOODS</b> , Pastor. Lord's Days and Wednesday and *Friday (E.)
<b>CHICHESTER</b> — <i>Providence</i> .....	<b>MR. W. L. COX</b> , Lord's Days and Wednesdays (E.)
<b>CHIDDINGLY</b> — <i>Little Dicker</i> ..	<b>MR. A. J. BAXTER</b> , Pastor. Lord's Days and Tuesday and *Thursday
<b>EASTBOURNE</b> — <i>Cavendish Pl.</i> ..	Evenings. 13th, Captain Key; 15th (E.), Mr. LAWSON
<i>(late North St.) Chapel</i> ..	<b>MR. T. MARTIN</b> , Mr. ANSCOMBE every 4th Lord's Day.
<b>FIVE ASE DOWNS</b> .....	<b>MR. J. VAUGHAN</b> , Pastor. Lord's Days and Tuesday, Thursday* and
<b>HACKNEY</b> — <i>Devonshire Road</i> ..	Saturday* Evenings
<i>Trinity Chapel</i> .....	<b>MR. J. NUNN</b> , Pastor. Lord's Days and *Mondays (E.)
<b>HAILSHAM</b> ( <i>Baptist</i> ) .....	<b>MR. BENSON</b> , Lord's Days and Fridays (E.)
<b>HERTFORD</b> — <i>Fort Vale</i> .....	<b>MR. R. A. BARBER</b> on Lord's Days and Wednesday Evenings
<b>LEICESTER</b> — <i>Salem</i> , Free- school Lane .....	<b>MR. M. WELLAND</b> , Pastor. Lord's Days, 3rd Tuesday and *Friday (E.)
<b>LEWES</b> — <i>Jireh</i> .....	<b>MR. W. HAZLETON</b> , Pastor. Lord's Days, and *Monday and Thursday
<b>LEWISHAM</b> —College Park ( <i>Baptist</i> ) .....	Evenings.
<b>LONDON</b> —(Clerkenwell)— <i>Woodbridge</i> .....	<b>MR. G. DAVIS</b> , Pastor. Lord's Days and Tuesdays and *Fridays (E.)
<i>Regent Street, City</i> <i>Road</i> .....	<b>MR. W. SINDEN</b> , Pastor. Lord's Days, and *Tuesday and Thursday
<i>(Staining Lane)</i> — <i>Gresham Street</i> .....	Evenings
<i>Gillespie Road</i> , <i>Highbury Vale</i> .....	<b>MR. J. HEATHER</b> , Pastor. Lord's Days and Wednesdays (E.)
<b>MARGATE</b> —Mount Ephraim <i>Thanet rd. Baptist Chapel</i> ..	<b>MR. J. WHITTERIDGE</b> . Lord's Days.
<b>NEWARK-UPON-TRENT</b> — <i>Jireh</i> ..	<b>MR. J. WISE</b> . Lord's Days and Thursday Evenings
<b>NORWOOD</b> , LOWER ( <i>Elm</i> <i>Grove</i> )— <i>Bethel</i> .....	<b>MR. T. MULVEY</b> , Pastor. Lord's Days and Tuesdays (E.)
<b>PECKHAM-RYE</b> —Nunhead <i>Green Baptist Chapel</i> .....	<b>MR. SILVESTER</b> . Lord's Days and Tuesday and *Friday Evenings
<b>REIGATE</b> ( <i>Mead Vale</i> )— <i>Jireh</i> ...	<b>MR. J. MEAD</b> , Pastor. Lord's days and Tuesday* and Thursday
<b>SHERBORNE</b> ( <i>Dorset</i> ) <i>Providence</i>	Evenings
<b>STAPLEFIELD</b> , Mr. Hayward's H.	<b>MR. CALVIN MARTIN</b> , Pastor. Lord's Days and Wednesdays (E.)
<b>TOOTING GROVE</b> — <i>Providence</i> ..	<b>MR. J. PARROTT</b> . Lord's Days.
<b>TUNBRIDGE</b> — <i>Bencher</i> .....	<b>MR. KNIGHT</b> , Pastor
<b>WADHURST</b> .....	<b>MR. G. CRUTCHER</b> , Pastor. Lord's Days and Thursday Evenings
<b>WABLETON</b> — <i>Magdalen</i> .....	<b>MR. ROW</b> , Pastor, each Lord's Day (except the 3rd and 4th in the month,
<b>WELWYN</b> — <i>Bethel</i> .....	each 4th, Mr. CHRIS. SHARP) 20th, Mr. JONES
<b>WESTLINGWORTH</b> ( <i>Potton</i> , <i>Beds.</i> ) .....	<b>MR. WINSLOW</b> , Pastor. Lord's Days.
	<b>MR. C. HUTCHINSON</b> , Pastor. Lord's Days.
	<b>MR. R. KNIGHT</b> , Pastor.
	<b>MR. J. ADCOCK</b> . Lord's Days

## CHAPELS WITH SUPPLIES.

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BEDFORD—Zion .....	Supplies on Lord's Days
BEDWORTH—Eura .....	Services on Lord's Days
BOURNEMOUTH .....	Conservative Club Room, Holdenhurst-road. D. B. GARNHAM
BRIGHTON—Egremont Lodge...	Lord's-day at 11 and 7.
CAMBERWELL—Aged Pilgrims' Asylum .....	2nd, Mr. GRAY; 9th, Mr. LAWSON; 16th, Mr. SHARP
CHIDDINGFOLD—Providence .....	2nd, Mr. WILKINS; 6th, Mr. CORNWELL; 9th, Mr. SILVESTER
DORKING—Public Hall .....	Mr. DAVIS; 18th, Mr. VAUGHAN; 26th, Mr. HEAD; 23rd
FAYRESHAM—Assembly Rooms .....	ASHDOWN; 27th, Mr. STRINGER
GRANTHAM—Calvinist Chapel .....	Lord's-days & Thursdays (E.) Mr. WHITBOURN
HADLOW DOWN .....	6th, Mr. JENNEB; 13th, Mr. HOUSE; 20th, Mr. MILLER; 27
HASTINGS—The Tabernacle .....	DENSHAM
HORNSLEY—Aged Pilgrims' Asylum .....	1st Lord's day, Mr. MIDDLETON; 2nd do, Mr. ROWDON; 3rd do
HORSHAM—Jireh .....	BRIDGLAND; 4th do., Mr. BROWN
ISFIELD .....	Services on Lord's Days and Thursdays. 10th, Mr. A. J. BAATH
LITTLEPORT .....	13th, Mr. G. D. JONES
LONDON—Bloomsbury Chapel (Commercial Road) .....	3rd, Mr. WELLAND; 6th, Mr. BOTTEN; 10th, Mr. J. NUNN; 13th
MAIDSTONE .....	SHARP; 17th, Mr. MOCKFORD; 20th, Mr. LITTLETON; 24th
NEWICK .....	SMITH; 27th, Mr. JONES
PETWORTH—Ebenezer .....	1st, Mr. HAND; 6th, Mr. BLAND; 8th, Mr. W. H. EVANS; 18th, 1
RAMSGATE—Albert Room, Albert St. West Cliff .....	DEN; 15th, Mr. W. H. EVANS; 16th, Mr. ASHDOWN; 20th, Mr. B
RICHMOND—Bethlehem .....	21st, Mr. HOLLAND; 22nd, Mr. ADAMS; 27th, Mr. W. H. T
RINGMER, near Lewes .....	29th, Mr. BEAZLEY
ROTHAMPTON .....	6th, Mr. G. D. JONES; 18th and 27th, Mr. ANSCOMBE
SALISBURY—Old Gaol Chapel .....	13th, Mr. C. PIERPOINT
STROOD—Zoar .....	Service on Lord's Days
WALWORTH—Surrey Tabernacle .....	3rd and 6th, Mr. MILLS; 10th and 18th, Mr. WHITTLE; 17th and
WISBECH—Barn .....	Mr. PEPPER; 29th, Mr. DAVIES; 27th, Mr. GREW
WITLEY—Surrey Gardens .....	Every 4th Lord's Day, Mr. ROW
	16th (E.) and 27th, Mr. C. PIERPOINT
	6th, Mr. FOSTER; 13th, Mr. WALLER; 20th, Mr. PESKETT
	Lord's Days, Mr. ADAMS
	6th, Mr. PEPPER; 13th, Mr. PESKETT; 20th, Mr. MILLS; 23rd (E.
	VAUGHAN; 27th, Mr. PEPPER
	Service on Lord's Days
	Every 3rd Lord's Day, Mr. ROWE
	Lord's Days (10.30 and 6.30), Mr. C. BRIDDER
	Service on Lord's-days
	Service on Lord's Days & Wednesdays (E.)
	3rd Lord's Day Afternoon (3), Mr. C. BRIDDER
	Lord's-day Mornings, Mr. WHITBOURN

Mr. BAXTER will preach (D.V.) at Loughboro' on Wednesday (E.), 9th; Grantham, 11th day (E.), 10th; Littleport, Lord's Day, 18th, and Tuesday (E.), 15th; and Leicester (Sat) on Wednesday (E.), 16th.

On Thursday Evening, Dec. 3rd, 1885, the Rev. J. BATTERSBY (Vicar of St. James Sheffield) will preach (D.V.) at Verulam Mission Church, Kennington Road. Service to commence at 7 o'clock.

**EIGHTH APPLICATION.**—To the Subscribers and Friends of Protestant Blind Society. The favour of your Votes and Interest is earnestly requested on behalf of MARY DAVIS, aged 78 years. She earned her living in Domestic Service incapacitated by *blindness and deafness*. She has now no means whatever, and is entirely dependent on charity, with assistance from the Parish. The case is a very urgent one, and strongly recommended by—Rev. J. Pilkington, St. Mark's Vicarage, Dalston; W. Crosby, 342, Camden Road, N.; Charles R. Ford, Esq., 133, Salisbury Square, E.C.; Miss Fox Canonbury Park South, N., will receive Proxies.

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### SPECIAL NOTICE TO OUR READERS.

MR. J. SHIPLEY SLIPPER submits the following letter as a sample of many others daily received. (Published by permission):—

"34, Bouverie-street, Fleet-street.  
London, E.C., Nov. 18, 1894.

"MY DEAR SIR—As a pleasure to myself and a duty to others, I wish to record my testimony to the value and efficiency of the teeth you fitted for me in September. They speedily adapted themselves to the mouth, and have never been anything but a comfort to me. My meals are now a pleasure, and my general health has greatly improved.

Believe me, truly yours,

(Signed) WM. WILEMAN."

"To J. Shipley Slipper, Esq.,  
87, High Holborn, W.C."

By a combination of two of his latest inventions, Mr. SHIPLEY SLIPPER is now enabled to adapt artificial teeth to the mouth without the extraction of loose teeth or stumps. These teeth never change colour, are fitted to the mouth by means of the new suction valve, without any unsightly wires or fastenings, and are so life-like as to defy the keenest and most experienced observer.

## ARTIFICIAL TEETH

Warranted from 3/6.

A Set, including all charges, from 20/-

Stopping, Scaling & Painless Extraction. from 2/6.

Old Teeth made by other Dentists repaired and made to fit.

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Hours of Attendance 9 a.m. to 7 p.m.; Saturdays, till 8 p.m.

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